



THE SIDHAS



Shanmugam Avadaiyappa |
AGATHIYAN PRODUCTION HOUSE



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Agathiyan Production House 2010

Cover: Photograph of Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil, Kallaru, Coimbatore, Tamilnadu, India.

Dedicated To Agathiyar, Ramalinga Adigal And The Sidhas.

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INTRODUCTION

When clients of Dr. Krishnan told me that his predictions based on the astrological charts came true, I was puzzled why none of his predictions for me materialized. Not that it bothered me, but I was curious as to know why a reading by a well renowned astrologer like Dr. Krishnan did not go well with me. I believed that the problem definitely was with me.

So one fine day I asked the Dr., not referring to me though, if at all there was a possibility that whatever he predicted did not materialize. He answered, “Yes, There is a possibility it won’t materialize if you have a curse.”

“And how would we know if someone had cursed us?” I asked. “Could you tell me if I am cursed, from reading my charts?” I continued.

Dr. Krishnan explained to me that it was not possible to know if a person was cursed from reading the astrological charts and that the only way to find out was through consulting the *nadi* or writings on preserved palm leaves made by the *Sidhas*.

That was the first time I heard about the nadi and the Sidhas. That was in 1996. Dr. Krishnan had made it known to me of the existence of the nadi and that I could learn if I had been cursed by locating a nadi reader and have my leaf read. But back at that time I did not give much serious thought to the nadi. Anyway I did not know of any nadi reader in Malaysia at that time. Neither did I have the intention to go and seek the nadi in India. Eventually I forgot about it.

So time went by and one day in 2002, my friend Murali brings up the subject of the nadi, mentioning that he had seen his nadi in 2000. I sat in amazement as he narrated how he had to pick his nadi by answering questions from the nadi reader and that the nadi mentioned everything about him. It surprised me to know that he had not revealed anything about him to the reader. The nadi reader too did not ask anything pertaining to him before the reading. The nadi even spoke about his past life and what was in store for him in the future.

I recalled at that moment Dr. Krishnan's words. I was so excited that I wanted to see my nadi immediately. Murali gave a few calls to his friends to locate Sivabalan. Sivabalan had brought in the nadi reader from India in 2000. I was in luck for the nadi reader, Sentilkumar was in town. I made an appointment with Sivabalan to have my nadi read.

Sivabalan remembers how as a six year old, he was dragged by his uncle to the Vaitheeswaran Temple in India to have his nadi read. Later his uncle, who used to collect fingerprints of relatives and friends and seek their nadi in India, decided to bring these nadi readers to Malaysia.

Following in the footsteps of his uncle Sivabalan brought in Sentilkumar from India to read the nadi. (Sivabalan now runs an orphanage called Agathiyan Shelter in Malaysia - Ed)

On 27nd November 2002, Sentilkumar searched for the nadi pertaining to events and personalities in my lifetime. He asked me many questions while reading from the nadi leaves and I was only supposed to answer “Yes” or “No”. Until and unless I agreed the particulars given in the nadi was related to me the reader moved on to the next leaf. I realized then that it was I who chosed the nadi and that the reader did not pick it for me nor convinced me that it was mine. I had to be very attentive and make sure I picked the right nadi. I do not want to pick someone else’s nadi and have the prediction go wrong. It is a long and tiring process indeed both for the reader and me. But my curiosity to learn what the Sidhas have to say about me kept me on the edge of my seat.

There was one nadi that I thought was mine. It turned out that all the other details except my wife’s name were true. Sentilkumar told me it was not my nadi. I was puzzled though. So was there another individual of the same identity as me but married to another woman?

After looking through three bundles of nadi and questioning me for sometime, Sentilkumar could not locate a reading that described me. I was asked to come back in two weeks time for he told me he could only look through a maximum of three bundles of nadi at any one particular time.

On 11th December 2002, going through the same pace and trend of questioning, I found a relevant and

corresponding nadi in the very first bundle itself. The nadi revealed my father's name, both my mother's names, the number of siblings and my career. I accepted it as mine. I was told to come back for the full reading of the nadi another day.

On 14th December 2002, the full reading of the nadi took place. I was told that the Sidha Agathiyar wrote the nadi. I was both excited and apprehensive not knowing what was in store for me. I sat in awe as the nadi was read to me. The *Podhu Kaandam*, *Karma Kaandam* and *Parikara Kaandam* were read out.

The Podhu Kaandam mentioned about me, my family, my career and what to expect until my last days.

The Karma Kaandam spoke about my past life. I came to learn about *karma* and its cause and effects and its hold on an individual then.

The Parikara Kaandam laid out ways in which I could lessen the effects of my karma.

Generally Pothu Kaandam, Karma Kaandam and Parikaran Kaandam are read for all seekers. Sivabalan requested that I see the Gnana Kaandam too. Although the Gnana Kaandam was not available to everyone, Sivabalan told me to give it a try. I was in luck again. There was a Gnana Kaandam for me. It dictated my spiritual path. According to the Gnana Kaandam, I had to worship Lord Siva, Lord Vinayagar, Agathiyar, and the eighteen Sidhas.

I knew who Agathiyar was, having seen the Tamil movie on him.

(<http://onlinewatchmoviestamil.blogspot.com/2010/02/agathivar-1972-tamil-movie-watch-online.html>)

However who were the rests of the Sidhas? I asked of Sentilkumar if he could elaborate on the prayers for these Sidhas. He immediately gave me a booklet on the worship of Sidhas, “SRIDHAR POTRI PAADALGAL” compiled by Thavathiru Rengaraja Desigar of the Agathiyar Sanmarga Sangam in Ongkarakudil, Thuraiyore, Tamilnadu. Sivabalan gave me a painting of Agathiyar to aid in my prayers. Sentilkumar handed me a leaflet pertaining to the construction of an Agathiyar Temple by Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil in Kallaru, Coimbatore, Tamilnadu.

On that day in 2002, I was introduced to the nadi, Agathiyar and the Sidhas, Rengaraja Desigar (<http://www.agathiar.org/>) and Tavayogi Thangarasan Adigal. My journey had begun. I had taken the first step on the path of the Sidhas.

THE SIDHAS

Who are the Sidhas?

Paul Zweig writes in the introduction to Swami Muktananda's the "PERFECT RELATIONSHIP", Published by SYDA Foundation, 1985, (1)

Siddha yoga is an ancient path, as old as human nature itself. It actually forms the basis of every tradition and, as Swami Muktananda eloquently explains, it is not a path that has much to do with techniques. Siddha yoga comes to us from siddhas, perfect beings, beings who are so completely rooted in their own selfhood, in their inner God, that they see that God everywhere and can transmit their own experience to other people.

Briefly said, they are men who strived to achieve Godhead by means of performing austerities together with living a life of discipline. They then taught their disciples this path. Together they then laid them out in writings for the future generations to cherish and follow.

They perfected means to enable the body to remain alive for generations and eons and to this date are believed to be living amongst us.

Although the Sidhas have been known to be around for ages, only certain quarters speak about them. The subject of Sidhas has been shrouded in mystery. Although works of Sidhas are now available in print not much can be deciphered from these works. It is wonderful indeed of the Sidhas that they had documented every finding and discovery and till this day guide humans through their writings and the nadi.

Tavayogi in his book “ANDAMUM PINDAMUM” available at <http://www.scribd.com/doc/16989792/Andamum-Pindamum-Tamil> quotes “BHOGAR”S SAPTAKAANDAM” where it is mentioned that the Sidha Agathiyar has lived beyond the four yugas and as such no one can predict his age. (2)

Tavayogi quotes the Sidha Konganar's work, KONGANAR KAVIYAM 3000 where Konganar says he has seen worlds upon worlds evolve and perish; he has seen fifteen Ramas and Ravanases come and go and he has witnessed eighteen Bharata wars take place. Konganar says he has seen many Vishnus and Brahmas come into existence and go too. He says he has seen worlds come into existence and seen them go into oblivion. (2)

From what Konganar says it shows that the Sidhas have watched through all these happenings. How is that possible?

Agathiyar reveals this mystery to his student Pulastiyar. These Sidhas are in the form of Jhoti, in the Jhoti and as the Jhoti. That Jhoti is Sivan. This Sivan is also known as Sidhargal Veli, Ucha Veli, Tani Veli, Yega Veli, Oli

Veli, Velyil Veli, Para Veli, Indhira Gnana Veli, Gnana Veli, Peru Veli, Uyar Veli, Nathantha Veli, Vethantha Veli, Pazh Veli, Mupazh Veli, Muthar Pazh, Chithira Kodam and Manimandapam too. (2)

Tavayogi quotes the Sidha Kuthambai and Shivavakiyar too. These Sidhas have been praying to Sivan and became one with Sivan. Ramalinga Adigal calls Sivan or Jhoti as Arutperun Jhoti Taniperung Karunai.

Tavayogi gives an extensive list of names of Sidhas. (3) He tells me the names listed by him are those of authentic Sidhas and have had references in other Sidha works and writings. They are as follows:

1. Agathiyar,
2. AgapaiSidhar,
3. Asuvinitdevar,
4. Athirimagarishi,
5. Ambigananthar,
6. Arunagirinathar,
7. Arulnanthisivachariyar,
8. Allamapirabu,
9. AlukanniSidhar,
10. Asidevamagarishi,
11. Alagananthar,
12. Arithamagarishi,
13. Anjanadeva,
14. Atchayadevarishi,

15. Atithamagarishi,
16. Aritsamagarishi,
17. Atreyamagarishi,
18. Asavalayanamagarishi,
19. AnanthaSidhar,
20. Edaikadar,
21. Ramalinga Adigal,
22. Ramadevar,
23. Ramananthar,
24. Umabathisivachariyar,
25. Ubamanyumagarishi,
26. Usanamagarishi,
27. UthayagiriSidhar,
28. Avvaiyar,
29. KanjamalaiSidhar,
30. KadaipillaiSidhar,
31. KaduveliSidhar,
32. Kannananthar,
33. KanniSidhar,
34. Kanabathidasar,
35. Kananathar,
36. Katambamagarishi,
37. Kabilar,

38. Kamalamunivar,
39. Karuvurdevar,
40. KalluliSidhar,
41. Kalaicoathumunivar,
42. KaubalaSidhar,
43. Kanaramar,
44. Kagabujandar,
45. Kasibar,
46. Kalanginathar,
47. Kanvamagarishi,
48. Karkamagarishi,
49. Kausamagarishi,
50. Kanagamagarishi,
51. Kangeyamagarishi,
52. Katyamagarishi,
53. Kabalamagarishi,
54. Kekeyamagarishi,
55. Kartikeyamagarishi,
56. Kalavamagarishi,
57. Kalinganathamagarishi,
58. Kalamagarishi,
59. Kanbamagarishi,
60. Kinthamagarishi,

61. Kiruthumagarishi,
62. Kusarishi,
63. Kutsagarishi,
64. Kugainamasivayar,
65. Kurunamasivayar,
66. KutambaiSidhar,
67. KumaraGurubarar,
68. Gurudhaksanamurthy,
69. Gururajar,
70. KurumbaiSidhar,
71. Kurmananthar,
72. Konganamagarishi,
73. Korakar,
74. Kausigar,
75. Kautamar,
76. Sangarshanamagarishi,
77. Satumugamagarishi,
78. Satananthamagarishi,
79. Sangumagarishi,
80. Sanatanamagarishi,
81. Chandirakulamagarishi,
82. Savitiramagarishi,
83. Sangiyayanamagarishi,

84. Sandilyamagarishi,
85. Santirayanamagarishi,
86. Saratvanthumagarishi,
87. Salihotramagarishi,
88. Satvikadevamagarishi,
89. SangamuniSidhar,
90. Sangaramagarishi,
91. SangiliSidhar,
92. Satchithananthar,
93. Sattanathar,
94. Sandikehsar,
95. Sathyananthar,
96. Chitramuktar,
97. Sivayogamamunivar,
98. Sivananthar,
99. Sirungimagarishi,
100. Sivayambuvamanumagarishi,
101. Sugabrahmar,
102. Suntarananthar,
103. Sundaramurthi,
104. Sutamunivar,
105. Suriyananthar,
106. Sulamunivar,

107. Saykilar,
108. Sethumunivar,
109. Sorubananthar,
110. Somagamagarishi,
111. Saunagamagarishi,
112. Jambumagarishi,
113. Janagar,
114. Janantanar,
115. Janatanar,
116. Janakumarar,
117. Jabalimagarishi,
118. Jeganathar,
119. Jeyamunivar,
120. GnanaSidhar,
121. Damarananthar,
122. Danvanthiri,
123. Tayumanar,
124. Tananthar,
125. Tatisimagarishi,
126. Tambamagarishi,
127. Talapiyamagarishi,
128. TathuvagnanaSidhar,
129. TrikonaSidhar,

130. Thirugnanasambanthar,
131. Thirunavukarasar,
132. Thirumaligaidevar,
133. Thiruvaluvar,
134. Tirunabindhumagarishi,
135. Dhurvasamunivar,
136. Teraiyar,
137. Tevatattamagarishi,
138. Tevalamagarishi,
139. Tevaratamagarishi,
140. Nanthanar,
141. Nanthisvarar,
142. NathanthaSidhar,
143. Narathar,
144. Nagaradevamagarishi,
145. NondiSidhar,
146. PandrimalaiSidhar,
147. Pattinathar,
148. Pathragiriyar,
149. Patanjaliyar,
150. Paratuvasar,
151. Paramananthar,
152. Parasarishi,

153. PampatiSidhar,
154. Bagadevamagarishi,
155. Parvathamagarishi,
156. Bhaskaramagarishi,
157. Pingalamunivar,
158. Pidinakisar,
159. Bhirugumagarishi,
160. Brahmamunivar,
161. Pirunjakamunivar,
162. Pirungumagarishi,
163. Pipalamagarishi,
164. Punnakeesar,
165. Pulatisar,
166. PulippaniSidhar,
167. Pundarigamagarishi,
168. Purukothamagarishi,
169. Punaikannar,
170. Bhogamagarishi,
171. Machamunivar,
172. Mayuraysar,
173. Manikavasagar,
174. Markandayar,
175. Malangan,

176. Matangamagarishi,
177. Manurishi,
178. Marisamagarishi,
179. Mandavyamagarishi,
180. Mukthananthar,
181. Mutkalamagarishi,
182. Meikandadevar,
183. MaunachSidhar,
184. Megasanchararishi,
185. Maitrayemagarishi,
186. Mrityunjaya,
187. Yakgnadevamagarishi,
188. Yuhgimunivar,
189. YogaSidhar,
190. Yogananthar,
191. Rohmarishi,
192. Raipriyamagarishi,
193. Vasudevamagarishi,
194. Vamadevar,
195. Valakilyamagarishi,
196. Vasisthamagarishi,
197. Varatarishi,
198. Vararishi,

199. Varagimigi,
200. Valmigi,
201. Vedamagarishi,
202. Vyakramar,
203. Vyasamunivar,
204. VilaiyathuSidhar,
205. Vidanamunivar and
206. WaythanthaSidhar.

Rengaraja Desigar lists out 131 names of Sidhas in his “SIDHARGAL POTRI THOGUPPU”. Veeramanidhasan has compiled 773 lists of names in his “GURU PUJAI - Sri Sidhargal Potri Manthira Malai”. Rajkumar Swamigal lists 210 names.

Agathiyar has mentioned Sidhas who made it to his stature. They are Karuvurar, Konganar, Bhogar, Sattaimuni, Kamalamuni, Machamuni, Thirumular, Nandisar, Sundaranandhar, Korakar and Purushamiruga Yogi.

In another song Agathiyar mentions the following names of Sidhas: Manickavasagar, Avvai, Nalyugi, Thirumular, Gnanasambandhar, Karuvurar, Thiruvalluvar, Kausigar, Vasisthar, PambattiSidhar, Appar, Sundarar, Sugabrahmar, Karkaipujandhar, Thanvanthari, and Sivayogamamunivar.

Korakar goes on to mention sixty-four Sidhas who started madams and headed them. The list is as follows. (Information sourced from “SIDHARGAL KANDA

AHVIGALAI VIRATHUM MULIGAI RAGASIYANGAL”
by Jegatha). (4) They are:

1. Agathiyar,
2. Aghoramunivar,
3. Amuthavanandhar,
4. Athimunivar,
5. Anandhamunivar,
6. Rasamunivar,
7. Kamalanandhar,
8. Karunaiyanandhar,
9. Karuvanandhar,
10. Kalanandhar,
11. Kuruvanandhar,
12. Kurmanandhar,
13. Kauthamunivar,
14. Korakar,
15. Sachuthanandhar,
16. Sattaimunivar,
17. Sandigamamunivar,
18. Sadhasivamamunivar,
19. Sadhanandhar,
20. Sathiyandhar,
21. Samaiyavanandhar,

22. Saruganandhar,
23. Saruvanandhar,
24. Sisuvanandhar,
25. Sidharishi,
26. Sidhanandhar,
27. Sivamunivar,
28. Sivanandhar,
29. Sinmaiyanandhar,
30. Sugarishi,
31. Sukiramunivar,
32. Suthanandhar,
33. Sundaranandhar,
34. Suriyanandhar,
35. Saithanyamunivar,
36. Shiruvanandhar,
37. Thuruvanandharmurthi,
38. Nandiyanandhar,
39. Pathanjlimamunivar,
40. Paramanandhar,
41. Brahmamunivar,
42. Brahmarishi,
43. Brahmandhar,
44. Pulastyar,

45. Puranavanandhar,
46. Purananandhar,
47. Machamunivar,
48. Maunamunivar,
49. Muthanandhar,
50. Mularishi,
51. Yathithamunivar,
52. Yegarishi,
53. Yogarishi,
54. Rudrarishi,
55. Logavanandhar,
56. Vasamuni,
57. Valaiyanandhar,
58. Vanendramahamuni,
59. Viswamunimaindhar,
60. Viswarishi,
61. Viswanandhar,
62. Vishnumunivar,
63. Vidhanandhar and
64. Viyasarishi

The Sidha Romarishi too mentions the names of some of these Sidhas:

Karuvurar

Bogar

Agathiyar

Sathainathar

Konganar

BrahmaSidhar

Machamuni

Nandhithevar

Korakar

Patanjali

Edaikadar

Chandikesar

Vasamuni and

Kamalamuni

While Thamarai Nolakam in Chennai have extensively published Sidha works and made them available to the general public, individuals and organizations too have played a role in spreading the words of the Sidhas lately. Movements associated with Sidhas have been in existence in Malaysia for some time now. Disciples of Rengaraja Desigar have to be given credit for bringing over Sidha's messages and their works. Rengarajar has been doing tavam for the past forty years abstaining from

salty, pungent, sweet and sour food and spending time meditating in his room while his disciples feed the poor daily.

Govindasamy Sivapalan of the Department of Indian studies, University of Malaya, in his paper entitled “THE SIDDHA WORSHIP IN MALAYSIA: An Introduction” presented at the 32nd All India Sociological Conference held at Chennai, India in 2006, says the nadi reading gained popularity in Malaysia in the eighties. Many were introduced to the Sidhas through these nadis. People came to worship the Sidhas through these nadi readings.

(5)

Practitioners of herbal medicine called Sidha medicine popularized herbal or Sidha cures and by doing so introduced the Malaysian public to the Sidhas. Sidha medicine and its form of treatment originated from the Sidhas.

Tamil movies and television serials aired in Malaysia too have had a share in bringing the existence of the nadis, Sidhas and Sidha medicine to the general public. The Tamil movie based on Agathiyar, Nandanar, Gorakhar, Pattinathar, Avvaiyaar, Karaikal Ammaiyaar, the Nayanmars and television serials like Sivamayam and Chidambara Ragasiyam too had had left an impact on them.

The First World Conference of Sidha Principle held in Kuala Lumpur and the Second World Conference of Sidha Principle held in Chennai helped promote Sidha teachings amongst the Malaysians too. The Third World Conference of Sidha Principle scheduled to be held in Kuala Lumpur again in June of 2010 will again bring

Sidhas and their teachings and Sidha medicine to the attention of the general public.

Today the Sidhas do communicate through the nadi. They also do appear to some disciples in person.

THE PATH OF THE SIDHAS

M. Govindan in “BABAJI AND THE 18 SIDDHA KRIYA YOGA TRADITION”, Kriya Yoga Publications, Quebec, Canada, 1991, (6) says,

After experiencing union or yoga with God or ultimate reality in the spiritual plane, the Tamil yoga siddhas experienced a progressive transformation of their intellectual, mental, vital and ultimately, physical bodies. In attaining such an integral realization they have manifested a divine transformation of their entire human nature.

M. Govindan adds that their attainment is a result of the techniques used to prepare their bodies for the descent of divinity.

It is important to know the Sidhas and their path for as M. Govindan puts it,

Their story is important to modern man because it speaks of a means of self transformation which is accessible to

everyone, in all walks of life using a series of techniques known as kriya yoga. (6)

The Sidhas regard this birth as very auspicious and rare. The Sidha Avvai in her writings says, “Rare indeed is to take a human birth, Rarer than that is to be born with a perfect human form, sight, hearing and speech. Amongst them it is rare to see one who does austerities and charity. When one does austerities and charity the gates to Godhead is opened.”

Sidhas had taken birth as humans and eventually through research into the mysteries of the body and soul, evolved themselves into the ultimate. Now having achieved deathlessness, they render their knowledge to mankind encouraging them to follow suit. The Sidhas are ever eager to share their experiences. They are waiting for potential aspirants to come by. At other times they go in search of the aspirant himself and confront him. All that is required of him is to be receptive enough and submit to them and they shall show him the path.

When he has faith and belief in them, they point out signposts. When he adhere to their teachings they start to give him guidelines to follow. After some time into the worship of the Sidhas, they then show signs of their presence. Man needs to be alert though to recognized these signs. Their appearances and the miracles that they perform will help strengthen his belief and faith in them. Once he believes they are around, they shall then start to lead him by taking hold of his hands. The day then comes when they shall carry him on their shoulders as a father carries his child. Then there is no more paths for him to walk on for his path is their path. There will only be one set of footprints, that of God.

At that stage, he lives his lives for God, not for himself. God moves in him. He only becomes a tool to carry out God's massive tasks of getting humans to realize their full potential and beget self realization.

The Sidhas had searched the nooks and corners of this universe for God and finally realized God in them. But not everybody can realize God in them immediately. So the Sidhas paved the path where one would have to go through the four divisions of Yoga namely:

1. Saryai,
2. Kiriya,
3. Yogam and
4. Gnanam.

The Sidha Patanjali has laid out eight stages in his Yoga Sutras:

1. Yama,
2. Niyama,
3. Asana,
4. Pranayama,
5. Pratyahara,
6. Dharana,
7. Dhyana,
8. Samadhi.

The Sidha Thiruvalluvar and Avvai have given us guidelines on how we are suppose to live this life in their works the "THIRUKURAL" and "AVVAI PADAL" respectively.

The Sidha Ramalinga Adigal, a recent Sidha from Vadalore, has walked the path of the Sidhas and revealed

his experiences as songs. In these songs Adigal depicts his journey and the transformation he underwent from external worship into internal worship and beyond. These songs portray his transformation from man to divine and to LIGHT. These songs have been compiled into the ““THIRUARUTPA””.

The Sidhas have significantly contributed to the fields of science, medicine, alchemy, botany, literature, yoga, astronomy, astrology, religious rites, ceremonies and philosophy which has assisted humanity to evolve towards a higher universal consciousness.

What The Sidhas Say

To date (28th June 2010) I have seen the nadi thirty-six times. The Sidhas have conveyed their aspiration for their disciples through the nadi.

On The Path Of The Sidhas

The Sidhas assure the disciples the path of the Sidhas is THE path. They ask of the disciple:

1. Live the life of a Sidha and when he lives his life as a Sidha, he shall live like Sivam too. The disciple needs to establish himself firmly in the path of the Sidhas. He has to be faithful to this path.
2. God's name has to flow through the breath of the disciple.
3. Let the thoughts be centered on Sidhas day and night. Thoughts have to revolve around the Sidhas.
4. Receive the advice of Sidhas with devotion. Follow the advice and guidance of Sidhas.

5. Invite Sidhas to the home. Make them a part of the family too.
6. When confronted with danger, call out to the Sidhas and they shall protect.
7. Admire the Sidhas and decorate the Sidhas in the heart's eye. The Sidhas too shall decorate the disciple similarly.
8. Research into the reason for taking birth.
9. Live with pride, they tell their disciples, that you have chosen to follow the path of the Sidhas.
10. Spread the Sidha teachings.

When the disciple adheres to this wishes of the Sidhas, the Sidhas promise much in return.

1. The Sidhas shall perform miracles just for their disciples. Visions and miracles shall take place at the abodes, caves and samadhi of Sidhas. The disciple shall witness miracles happen at his home too.
2. The Sidhas promise they shall appear to the disciple.
3. The Sidhas shall live in the disciple. The disciple shall become one with the Sidhas.
4. The disciple becomes a true friend and is highly regarded by the Sidhas.
5. God shall live in the disciple.
6. The Sidhas shall show the disciple his path. The Sidhas shall make known the reason for the disciple's birth and his mission.
7. The Sidhas shall love the disciple as much as the disciple loves them.

8. The Sidhas shall care for the disciple and his family. The Sidhas shall grace their presence in the disciple's home. Once a disciple comes to this path, others around him too shall follow him. Family members and others shall benefit from the disciple's association with the Sidhas. The family and others too shall have the blessings of Sidhas.
9. The Sidhas shall tests the loyalty of their disciples occasionally but they shall not let him down in times of need.
10. For those disciples who follow their path, they give assurance that the disciple's wishes shall come true. All the disciple's efforts will pay off. The disciple shall see much progress come his way. The disciple's aspirations shall be realized. The disciple's asking shall be granted.
11. The Sidhas shall provide the disciple the knowledge to spell away ignorance.
12. The Sidhas shall be present in the disciple's thoughts, word and deed.
13. The disciple shall realize joy and bliss each day.
14. The Sidhas shall send their messengers to deliver their word to their disciples.
15. The Sidhas shall be a companion. Just as the parent takes care of the child, the Sidhas shall take care of the disciple.
16. The disciple shall have their (Sidhas) grace immediately. The Sidhas promise with their blessings and grace, the disciple shall be protected from harm.

On The Guru

1. The Sidhas ask that the disciple fulfill the responsibilities towards the Guru without a second thought, full heartedly and without mistake.
2. The Sidhas remind the seeker to choose the right Guru who shall lead him further on.
3. They remind him to chant the name of the Guru daily. Yogi Ramsuratkumar chants his name. He asks that his disciples chant his name too. The Yogi always reminded others around him of the significance of his Name. He repeatedly said,
 “This name Yogi Ramsuratkumar is not this beggar’s name. It is my Father’s Name. My Father has invested in this Name. Whoever remembers this name my Father will come to their rescue. Catch hold of the Divine Name and go on doing your work in the world. That’s enough. Remember this beggar’s Name, Yogi Ramsuratkumar. You need not do any other rituals other than chanting the Name Yogi Ramsuratkumar. If you remember this Name, you need not worry about your spiritual growth. My Father will take care of you. My Father will see that you will reach my Father safely.”
4. The disciple is encouraged to recite the Maha Mantra – ARUT PERUN JHOTI, ARUT PERUN JHOTI, TANI PERUN KARUNAI, ARUT PERUN JHOTI.
5. They asks to recite the names of the Sidhas too.
6. The Sidhas request the disciples to chant Lord Murugan’s name too for it is LIGHT. “Bliss and joy is acquired by chanting the Lord’s name” they say.

The Sidhas mention that they too are in the form of light in this world.

7. They add that if that is not possible, to allocate a day in the week in prayer for the Guru.
8. They shall reveal the truth through the Guru. The Sidhas encourage the disciples to gain merits by visiting Gurus and places of worship. And they ask that the disciple be patient for the time will come when this transmission takes place.

On The Nadi

1. The nadi is a means of communication between the Sidha and the disciple.
2. All those who come in search of the nadi have the blessings of the Sidhas.
3. The Sidhas give instructions through the nadi.
4. The Sidhas tell us never belittle the nadi readings for it is sacred.

On Worship

1. The Sidhas encourage us to visit and pray at their abodes and dwellings. "Happiness shall prevail in the lives of the disciple as a result of these daily prayers to the Sidhas" assure the Sidhas. The Sidhas are greatly moved by the devotion of the disciples.
2. The Sidhas advice the disciple to do prayers and meditation. They remind the disciples not to miss the worship of Sidhas at home. They proudly declare that through worship, great saints shall live with the disciple. When the Sidhas are established in the home of disciples then the disciple has no need to spend his life at an ashram.

Sidhas shall visit the disciple's home then. The disciple shall attain a sweet voice, youth, and clarity of thought through prayers to Sidhas.

3. Their advice to the disciple is he needs to be steady in his or her mission even when confronted with people who shall shake their very faith. The disciple is advised not to heed these harsh and discouraging words but instead to carry on with the prayers. There is much good in prayers, they assure us. All the disciple's problems shall be relieved step by step through prayers. He is reminded not to give up on prayers. Worship Sidhas and attained much say the Sidhas.
4. The Sidhas request that the disciple spread their teachings.
5. The disciple is requested to stay on this path. The disciple is to continue consistently with the spiritual practices that the disciple is currently following. She/he is advised not to get distracted.
6. The disciple is encouraged to conduct research, continue the aforementioned practices, prayers, and rituals to their utmost satisfaction without any error.
7. The Sidhas ask that we help finance building of temples and other places of worship. An excellent example is that of the Sidha Korakar who advised the presiding King of Tanjore, Raja Cholan to build a temple to counter the karma that he had gain when he went to war with the neighboring states. Korakar personally supervised the construction and completion of this temple known as Breehadeswar temple.

On Pilgrimages

1. The Sidhas asks that the disciple perform prayers at temples to appease the planets and to garland the Gods to please them.
2. The Sidhas encourage disciples to go on pilgrimages that would help change one's perception of God and to know and learn more about the Sidhas. Some spots and persons which are a must (visit) are Thiruvanamalai, Tavayogi Thangarasan Adigal in Kallaru, Thavathiru Rengaraja Desigar in Thuraiyore, Palani and Bhogar's Samadhi, Agathiyar's temple at Agasthiyampalli, and the caves in Courtalam, Pothigai and Sathuragiri.
3. The Sidhas shall wait with open arms for the arrival of their disciples, they assure us. The Sidhas promise that they shall receive the disciple and accompany them on their pilgrimages to these shrines, caves and samadhi.

On Yoga

1. The Sidhas advocate the practice of *Thega Sudhi*, and other breathing techniques (*Pranayama*). They say, preferably, these practices should be enhanced through a Guru. The disciple is to practice meditation daily as a result of which they shall gain full concentration.
2. The disciple needs to just concentrate on their meditation while the Sidhas shall take care of the disciple's other needs.
3. To enable advancement in the disciple's practices and meditation, the disciple is requested to sit on a

seat made of wood during meditation, to place a white cloth above it and to meditate for twelve minutes daily with eyes shut and the sight focused between the brows, chanting the Sidha's names.

4. To progress further in the spiritual endeavors, he/she is to meditate sitting on the *Tharpai* grass. The Sidhas assure the disciple that the disciple shall receive great benefits from this practice. The thinking ability shall improve. Temper shall be gone. Health shall improve. The body shall become robust. The disciple shall gain clarity. The disciple shall see changes during these stages of meditation and prayer. The disciple shall attain knowledge and speech attributes and others benefits through meditation.
5. The disciple shall achieve the highest meditation through the path of the Sidhas. The disciple shall gain all that the Sidhas and elders have attained, assure the Sidhas.
6. All efforts and practices shall not be in vain, assure the Sidhas. Supramania Swami too tells me all our effort shall not go to waste and encourages me with these words, "We shall continue from where we left. We shall keep on polishing until we bring out the shine in us."

On Food

1. The Sidhas recommend consuming pure natural food and avoid excessive salt, sweet, sour and pungent food. They advise us to adhere to these requirements since when meditating excessive heat would arise in the body of the disciple. The disciple's body shall generate heat due to yogic

practices. Since heat shall increase hence there is a need to take only satvic foods to counter the heat.

On Morality

The Sidhas tell us to drop the following:

1. Do not worry.
2. Do not fear.
3. Do not be sad.
4. Do not cry any more. Weep no more.
5. Control anger as temper shall destroy all merits gained through meditation.
6. Do not utter harsh words as they shall take shape and so they warn us.

The Sidhas ask us to engage in the following positive activities.

1. Do good.
2. Be joyful.
3. Be truthful, Conduct prayers.
4. Meditate.
5. Be compassionate.
6. Feed the poor and the animals.
7. Help the needy.
8. Do charity.
9. Live a life of virtue.
10. The disciple needs to fulfill his responsibilities towards the family and nation.
11. Be pure at heart and the disciple shall be at peace.
12. They also say that, when the disciple is truthful, he shall face challenges. In those

circumstances do nothing, and the disciple shall see bliss, they assure us.

13. They advise us to take things one step at a time.

On Marriage

1. The Sidhas encourage their disciples to marry and carry out their responsibilities to their families. They ask that their disciples walk the path to Godhead without deserting the families. The Sidhas never called for seclusion of oneself. On the contrary Sidhas have asked us not to neglect our families and responsibilities but to attend to both worlds, the material and spiritual.

As M. Govindan (6) says,

They challenge us not to turn our backs on the world in our quests for spiritual enlightenment.

Tavayogi Thangarasan Adigal told me once that it was not sufficient that I work towards enlightenment. I had to bring the family to the shores of enlightenment too.

These are the simple advise from the Sidhas. When the disciple adheres to these advise, the disciple shall see the results. The disciple shall see positive and clear changes in him. The disciple is assured that he/she shall see changes taking place.

KARMA

Paramahansa Yogananda (7) says,

Knowledge of the law of karma encourages the earnest seeker to find the way of final escape from its bonds.

For man to realize God without any hindrance he has to know his karma. A lot of importance is given to karma by these Sidhas. His karma is revealed by the Sidhas through the nadi readings.

When he reads the nadi for the first time, the Sidhas reveal the past birth and the past karma. The idea in revealing this information is to enable him to perform *parikarams* or atonements so as to lessen the effects of karma. He is required to perform appeasement and atonements for his wrong doing to other beings.

Only when the karma is reduced can man approach God. It is an important aspect in the spiritual path.

Tavayogi Thangarasan Adigal says if there is karma then there is birth. Karma is the cause of birth. Birth is a result of past karma. If karma (both good and bad) is

erased there is no reason to take birth again. Man needs to live his life, distinguishing between the good and bad karma, which takes shape as a result of links with the past births. This birth is a result of past actions. Confusion and suspicion too is a result of past karmas and it does not make advancement in spiritual practices possible.

The idea in taking birth is to gain sufficient experience over several births and eventually head back towards the abode of God. Man needs to evolve. That is the reason he is born again and again. He comes here to gain experience, know the right from the wrong, bring about changes in him, his family, his friends and the world around him. Knowing what he did in the past (past karma) is of utmost important. It allows him to change his ways so that he does not make the same mistakes again.

Man has to face his thoughts. The thoughts being very powerful, take various forms. These thoughts attract similar thoughts which creates a scenario and brings personalities into play. He then gains an experience from it. When thoughts subside, there is no need for new situations to arise. What he has on his hands is to face the outcome of earlier thoughts that have taken shape. If he faces the situation calmly, taking it upon himself, without resisting, he then has exhausted that particular karma. No fresh karma means no reason to take birth.

To these selected few, after a period of meditation and having received Gods grace they would be required to go back into the society with a mission to educate and bring more souls into the fold of God. His actions would not create good or bad karma for he would be carrying out

activities that would not enslave him but instead be for the betterment of the people who come into contact with him. He could then choose to leave on his own will when the time was right.

Annie Besant and Bhagawan Das in “SANATANA DHARMA” by the Theosophical Publishing House, 2000 (8) say,

A man may escape from the wheel of births and deaths, and yet remain manifested so long as Eswara chooses to manifest, by ceasing to create karma and by exhausting what already exists. When all desires hidden in the heart are loosed, then the mortal becomes immortal, then he enjoys Brahman.

Whose works are all free from the molding of desire, whose karma is burned up in the fire of wisdom, him the wise have called a sage. Then freedom is achieved, and the man may either remain, as the rishis have remained, to aid in the evolution going on in the Brahmananda or may sink to rest.

Paramahansa Yogananda in the “BHAGAVAD GITA“, Yogada Satsanga Society of India, 2002, (7) adds,

After trials and tribulations a man wants to become better; God, ever aware through his intelligent cosmic vibratory omnipresence, then sends the seeker a Guru - a divine saint, or the teaching of such a one, thus trying to bring the devotee back to his divine kingdom.

The night Buddha attained enlightenment; he went through several stages of awakening. One of it was where he had the recollection of his previous lives. Sogyal Rinpoche in his book "THE TIBETAN BOOK OF LIVING AND DYING", HarperSanFrancisco, 1993, quotes Buddha's the Middle Length Sayings originally quoted in H.W.Schumann's The Historical Buddha, London, Arkana, 1989, (9) narates Buddha's experienced.

I remembered many, many former existences I had passed through: (he mentions a hundred thousand - Editor) in various world-periods. I knew everything about these various births: where they had taken place, what my name had been, which family I had been born into, and what I had done. I lived through again the good and bad fortune of each life and my death in each life, and came to life again and again. In this way I recalled innumerable previous existences with their exact characteristic features and circumstances. This knowledge I gained in the first watch of the night.

In the second watch of the night, he gained knowledge of karma.

With the heavenly eye, purified and beyond the range of human vision, I saw how beings vanish and come to be again. I saw high and low, brilliant and insignificant, and how each obtained according to his karma a favorable or painful rebirth.

Tavayogi tells me he had seen his past through meditation. For those who are not into meditation the past can be known by reading his/her nadi.

Satguru Sivaya Subramuniyaswami clearly spells out Karma, its origin, its effects and recommendations to reduce, nay to absolutely rid of karmas in his book “MERGING WITH SIVA – Hinduism’s Contemporary Meta Physics”, Himalayan Academy, 2005, (10)

Every action, every effect, in the universe has been preceded by a specific cause or set of causes. That cause is in itself an effect of prior causes. The law of karma is the law of cause and effect, or action and reaction.

When we cause a traumatic disruption within ourselves or within others, the action is imprinted in the memory patterns of the *muladhara chakra*. The seed has been planted and will remain vibrating in the depths of the mind even though consciously forgotten. We carry it over from life to life, from birth to birth until one day it blossoms into the fruit of our action — reaction. Since we have forgotten our past life and are only left with the pranic reverberations deep in the memory cells, we don’t know the causes. In fact, there seems to be no cause for many of the things that happen to us in life, no reason or justification. This can be frustrating. However, that is karma, and it is generally written off by saying, “That’s karma.” It is an effect to a previous cause.

Sogyal Rinpoche in his book “THE TIBETAN BOOK OF LIVING AND DYING”, HarperSanFrancisco, 1993, (9) mentions,

Usually we forget what we do, and it is only long afterward that the results catch up with us. By then we are unable to connect them with their causes. The results of our actions are often delayed, even into future lifetimes; we cannot pin down one cause, because any event can be an extremely complicated mixture of many karmas ripening together.

Annie Besant and Bhagawan Das in “SANATANA DHARMA” by the Theosophical Publishing House, 2000 (8) explain,

Karma literally means action, but as every action is triple in its nature, belonging partly to the past, partly to the present and partly to the future, it has come to mean the sequence of events, the law of causes and effects, the succession in which each effect follows its own cause.

What is called the consequence of an action is really not a separate thing but is a part of the action, and cannot be divided from it. Nothing occurs which is not linked to the past and to the future.

Eknath Easwaran in “DIALOGUE WITH DEATH - A Journey Through Consciousness”, Jaico Publishing House, 2002, (11) says,

Hindu and Buddhist mystics would go so far as to say that we have come into this life expressly to fulfill our unfulfilled desires, which as unconscious drives or samskaras shape everything we do. The slightest thought has consequences, as does the slightest act. Over the years it is the sum of all these consequences, large and small, that shapes our lives. Nothing that he says, thinks or does is without consequences.

Thoughts are the very source of our karma, for from our thoughts flows everything: words, actions, desires, decisions, and destiny. Karma is not imposed by some cosmic lawgiver outside us.

Swami Rajarshi Muni in “YOGA – The Ultimate Attainment”, Jaico Publishing House, 2004, (12) explains karma.

During each earthly existence, a soul creates innumerable karmas in the form of thoughts, words, and actions. These karmas leave behind corresponding subliminal impressions that are carried forward with the subtle body from one life to the next. When these latent impressions become activated at opportune moments in the present life, or in a future life, they awaken into desires, which then amass volitional energy sufficient to lead the soul to perform new karmas. Thus the karmas of the present life lead to the karmas of future

lives. They establish a continuous and unending chain of causes and effects.

Ram Das in “PATH TO GOD - Living The Bhagavadgita”, Harmony Books, 2004, (13) says,

Every act we do creates *vAsana*, life waves, based on the desires connected with the act. Even when we die, they continue; the physical body dies, and what remains are those subtle life waves, those mental tendencies that function like a kind of psychic DNA code to determine your next round.

Paramahansa Yogananda in his “AUTOBIOGRAPHY OF A YOGI”, Self Realization Fellowship, 1990, (14) writes,

The effort is part of the karma, as much as the goodness or badness: karma is not a finished thing awaiting us, but a constant becoming, in which the future is not only shaped by the past but is modified by the present.

Categories Of Karma

Three distinguished categories of karma are revealed by Satguru Sivaya Subramuniyaswami. (10)

Ancient yogis, in psychically studying the timeline of cause and effect, assigned three categories to karma.

1. The first is *sanchita* (*samcita*), the sum total of past karma yet to be resolved.

2. The second category is *prarabdha*, that portion of sanchita karma being experienced in the present life.

3. *Kriyamana*, the third type, is karma you are presently creating.

Annie Besant and Bhagawan Das in “SANATANA DHARMA” by the Theosophical Publishing House, 2000 (8) define further these three types of karma. They name Kriyamana as Vartamana.

1. Samcita is the accumulated karma of the past, and is partly seen in the character of the man, in his powers, weaknesses and capacities. That which was in the olden time produced in many births. Mans tendencies come from this.

2. Prarabdha is that which is ripe for reaping and which cannot be avoided; it is only exhausted by being experienced. From the midst of the samcitas is selected a portion, and, at the time of the beginning of the body, time energizes this. That, which has begun, is actually bearing fruit.

3. Vartamana is that which is now being created. That karma which is being done. The actual, that which is now being made for the future, or the coming karma.

Can We Bring An End To Karma?

William Hart in the “ART OF LIVING – Vipassana Meditation”, Vipassana Research Institute, 2005 (15) assures us that there is an escape route.

All beings own their deeds, inherit their deeds, originate from their deeds, and are

tied to their deeds; their deeds are their refuge. As their deeds are base or noble, so will be their lives. We can each become master of our fate by becoming master of our actions. Each of us has the means to end the suffering in our actions.

Samcita karma gathered and collected can be reduced, changed or entirely wiped out.

Prarabdha karma which is actually bearing fruit this moment cannot be changed. You have to endure it.

Vartamana is in your hands. You can redesign your future.

So How Can We Work Out Karma?

Having understood karma and its domino effects one is required to tread carefully so as not to incur more negative karma but instead increase the positive karma.

Ramalinga Adigal in his “MANUMURAI KANDA VASAGAM” mentions the probabilities for one’s rebirth.

“Did I create fear in others?

Did I hurt my loved ones?

Did I summon and tarnish others,

Did I stop others from making donations?

Did I smear my friends?

Did I sabotage friendships?

Did I speak gossip that lead to families being destroyed,

Did I refused to help one in need,

Did I increase taxes and rob others,
Did I make the poor suffer?
Did I act unjustly?
Did I stop the means of income of others?
Did I entice others and cheat them,
Did I rip work but refused to pay accordingly,
Did I adulterate rice with pebbles?
Did I ignore the hungry?
Did I refrain from feeding the poor?
Did I exposed those that had taken refuge with me,
Did I aid those who committed murder?
Did I scout and spy on behalf of thieves,
Did I snatch properties belonging to others and lied to them?
Did I sleep with those who had lost their virginity?
Did I abuse virgins who I had a responsibility to protect?
Did I rape those who already had had a husband?
Did I lock up birds in their cages?
Did I not feed the calves?
Did I build up this body by consuming meat?
Did I poison drinking water?
Did I fell trees that gave us shade?
Did I destroy others out of revenge?
Did I demolish public halls?

Did I not listen to my parents?

Did I not greet my Guru?

Did I not give my Guru his dues, for his sustenance?

Did I envy the learned?

Did I find mistakes in the writings of the wise?

Did I offend devotees of Siva?

Did I offend the yogis?

Did I prevent the public from conducting their prayers by shutting the doors to the temples?

Did I smear the name of the Lord?

What sin did I do, I do not know”, the Sidha questions himself?

It is of utmost importance that man stays clear of these negative activities.

Man has to refrain from performing even the positive karma eventually for that too would result in being born again to enjoy the fruits of his action.

Does that mean that he would have to even forego doing good that results in good karma and having to take birth again in order to reap the benefits of the good done in the past life? So does that mean to end this circle of birth one would have to do nothing?

Will doing nothing be another solution to overcome this birth? When man does nothing he does not tread on others feet, he does not mess up others life, he does not change things and create happenings and he does not

resists changes. He does not actively participate in the happenings around him but instead will be just watching.

Activity is allowed and in fact encouraged provided he does not expect gains and is not attached to its results. He actively participates in the happenings around him but is not attached to the results of these activities.

“What you are is what you have been, what you will be is what you do now” goes the saying of the Buddha.

“If you want to know your past life, look into your present condition; if you want to know your future life, look at your present actions” says Padmasambhava.

As the Sidha Avvai says, man needs to perform penances, charity and tapas to end this circle of birth. He needs to cleanse all karma through prayers. The Sidhas give assurance that karma shall be cleansed by prayers. The karma shall be burnt away by the very fire of meditation, say the Sidhas. Seeds of past karma cannot germinate if they are roasted in the fires of divine wisdom according to Paramahansa Yogananda.

Just as Paramahansa Yogananda advocates prayer, Tavayogi too says that prayers help. Astrologer and Sidha practitioner Dr. Krishnan advocates the effectiveness of prayers. Agathiyar in the nadi says prayers definitely help overcome karma. Prayer and devotion helps expel karma.

How Does Devotion Help Remove Karma?

Satguru Sivaya Subramuniyaswami (10) says,

Bhakti brings grace, and the sustaining grace melts and blends the karmas in the heart. In the heart chakra the karmas are in a molten state. The throat chakra molds the karmas through *sadhana*, regular religious practices. The third-eye chakra sees the karmas, past, present and future, as a singular oneness. And the crown chakra absorbs, burns clean, enough of the karmas to open the gate, the door of *Brahman*, revealing the straight path to merging with Siva.

Many of the present day saints have extolled the efficacy of songs of saints of days bygone that arose out of extreme devotion. The “THIRUARUTPA” of the Sidha Ramalinga Adigal, the Thirumanthiram of the Sidha Thirumular, the Thevaram of the sixty-three Nayanmar, the Thirupugazh of the Sidha Arunagiri, the numerous songs by the Sidhas all have helped bring about the right mood whereby even the toughest heart is mellowed down. Only when the heart melts can man see through this veil of Maya or ignorance. Ramalingam mentions seven veils that need to be removed before one enters that state of realization; seeing the Lord in oneself and other beings too.

What Are The Others Means Of Overcoming Karma?

Paramahansa Yogananda in “AUTOBIOGRAPHY OF A YOGI”, Self Realization Fellowship, 1990, (14) conveys his master’s (Sri Yukteswar) message.

All human ills arise from some transgression of universal law. The scriptures point out that man must satisfy the laws of nature, while not discrediting the divine omnipotence. By a number of means - by prayer, by will power, by yoga meditation, by consultation with saints, by use of astrological bangles - the adverse effects of past wrongs can be minimized or nullified.

Satguru Sivaya Subramuniyaswami (10) adds,

Planetary changes activate new karmas and close off some of the karmas previously activated. The magnetic pulls and the lack of magnetism are what *jyotisha* (Vedic astrology) is telling us is happening at every point in time. These karmas then wait in abeyance, accumulating new energy from current actions, to be reactivated at some later time. These karmic packets become more refined, life after life, through sadhana. All of this is summed up by one word, evolution. The sum total of all karmas, including the journey through consciousness required to resolve them, is called *samsara*.

Henry Wei in the “GUIDING LIGHT OF LAO TZU”, Synergy Books International, reproduces Arthur Waley's translation from the “WAY AND ITS POWER”, (16)

Only he that rids himself forever of desire
can see the secret essences. He that has
never rid himself of desire can see only the
outcomes.

Ram Das in “PATH TO GOD - Living The Bhagavad Gita”, Harmony Books, 2004, (13) shows a path.

If we want to get done with it all, its clear
that the first step in the process is to stop
creating new waves. We're never going to be
finished if we keep making new waves for
ourselves everyday. Once we're acting
purely out of *dharma* and not out of any
desire, we're no longer making waves. When
you've totally surrendered to your dharma,
when you're no longer trying for anything,
that's your way through.

Dr Hiroshi Motoyama in “KARMA AND REINCARNATION”, Piatkus, 1992 (17) suggests,

Dissolving karma through learning
detachment – non-action within action i.e.
acting out the unfolding of one's day to day
life continuously but without attachment to
the results of the action.

Eknath Easwaran in “DIALOGUE WITH DEATH - A Journey Through Consciousness”, Jaico Publishing House, 2002, (11) advises,

If we can learn not to act on a samskara by severing the connection between stimulus and response, that particular chain of karma will no longer have a hold on us. Past and future are both contained in every present moment. Whatever we are today is the result of what we have thought, spoken, and done in all the present moments before now - just as what we shall be tomorrow is the result of what we think, say, and do today.

Eknath Easwaran says if man learns to say no to his/her samskaras, the decisions will definitely be different. Every time a samskara prompts him to action he should make use of this opportunity to manage not to make the mistake of participating; then the chain can be broken. Easwaran drives the point that the responsibility for both present and future is squarely in man's own hands.

Annie Besant and Bhagawan Das in "SANATANA DHARMA" by the Theosophical Publishing House, 2000 (8),

A man who knows the law of nature utilizes those whose forces are going his way and neutralize those which oppose.

The laws of nature state conditions under which certain results follow. According to the results desired conditions may be arranged, and, given the conditions, the results will invariably follow. Hence the law of nature does not compel any special action, but only renders all actions possible.

Sogyal Rinpoche in his book “THE TIBETAN BOOK OF LIVING AND DYING”, HarperSanFrancisco, 1993 (9),

Karma, then, is not fatalistic or predetermined. Karma means our ability to create and to change. It is creative because we can determine how and why we act. We can change. The future is in our hands, and in the hands of our heart. As everything is impermanent, fluid, and interdependent, how we act and think inevitably change the future.

We must realize that every moment in our life, every joy and every sorrow, can be traced to some source within us. There is no one “out there” making it all happen. We make it happen or not happen according to the actions we perform, the attitudes we hold and the thoughts we think. Therefore, by gaining conscious control of our thoughts and attitudes by right action, we can control the flow of karma. Karma, then, is our best spiritual teacher. We spiritually learn and grow as our actions return to us to be resolved and dissolved.

The Tibetans accept karma as a natural and just process. Karma inspires them to be responsible in whatever they do says Sogyal Rinpoche.

Satguru Sivaya Subramuniyaswami in “MERGING WITH SIVA – Hinduism’s Contemporary Metaphysics”, Himalayan Academy, 2005 (10) says,

There are thousands of things vibrating in the muladhara chakra, and from those memory patterns they are going to bounce up into view one after another, especially if we gain more Prana by breathing and eating correctly. When meditation begins, more karma is released from the first chakra (muladhara chakra). Our individual karma is intensified as the ingrained memory patterns that were established long ago accumulate and are faced, one after another, after another, after another. In our first four or five years of striving on the path we face the karmic patterns that we would never have faced in this life had we not consciously sought enlightenment. Experiences come faster, closer together. So much happens in the short span of a few months or even a few days, catalyzed by the new energies released in meditation and by our efforts to purify mind and body, it might have taken us two or three lifetimes to face them all. They would not have come up before then, because nothing would have stimulated them.

“Carry your karma cheerfully” says Satguru Sivaya Subramuniyaswami. The swami metes out three ways that one can handle karma. The first approach,

Then begin the tedious task of unwinding these multitudinous patterns through performing daily sadhana. Each next step will become quite obvious to you as you

begin to find that you are the writer of your own destiny, the master of your ship through life, and the freedom of your soul is but yours to claim through your accomplishments of your yoga.

The second way to face karma is in deep sleep and meditation. Seeds of karma that have not even expressed themselves can be traced in deep meditation by one who has many years of experience in the within. Having pinpointed the un-manifested karmic seed, the *jnani* can either dissolve it in intense light or inwardly live through the reaction of his past action.

Satguru Sivaya Subramuniyaswami (10) continues,

If his meditation is successful, he will be able to throw out the vibrating experiences or desires which are consuming the mind. In doing this, in traveling past the world of desire, he breaks the wheel of karma which binds him to the specific reaction which must follow every action. That experience will never have to happen on the physical plane, for its vibrating power has already been absorbed in his nerve system.

A third way that past actions is re-enacted is through the actual intense reactionary experience and working with you, conquering inner desires and emotions. When something happens to you that you put into motion in a past life or earlier in

this life, sit down and think it over. Do not strike out. Do not react. Work it out inside yourself. Take the experience within, into the pure energies of the spine and transmute that energy back into its primal source. In doing so, what happens? You change its consistency. It no longer has magnetic power, and awareness flows away from that memory pattern forever. You could remember the experience, but your perspective would be totally detached and objective. This is the most common way karma is resolved, in day-to-day experiences. The full force of the karmic experience comes, but because of his present goodness and previous blessings earned through control of his intellect, he receives the experience as a minor wound. This seed karma is worked through within himself in this way.

This is what saints have been doing. When the Sidha Pattinathar was accused of stealing jewels belonging to a temple, the local king had him tied to a post and whipped him. The Sidha took it on him without protest. He accepted it as Gods will. When Yogi Ramsuratkumar was set upon by mischief makers and beaten up, he accepted it as God's will. His constant advice was to remain satisfied with whatever situation one found oneself in, realizing that it was part of the Divine will. "In truth," he used to say, "there is only one will at work and that is Father's will. It is therefore perfect, good for the individual, humanity and the cosmos."

Similarly when thieves broke into Bhagawan Ramana Maharishi's ashram and beat him up he received the blows without defending himself.

Tavayogi has reminded me not to oppose happenings but to submit to it. Annie Besant and Bhagawan Das describe this quietude on one's part as merely choices to let past choices have their way, and to go in accordance with them. He simply chooses to do nothing. Lao Tzu too has reminded us to go with the flow.

From Henry Wei in the "GUIDING LIGHT OF LAO TZU", Synergy Books International, (16)

So much emphasis does Lao Tzu lay on the most important doctrine in regard to spiritual cultivation known as Wu Wei or non-action which is in the sense of non-interference, that is to say, non-interference with the trend of nature or the flow of Tao.

Lama Surya Das in "AWAKENING THE BUDDHA WITHIN - Tibetan Wisdom For The Western World", Bantam Books, 1997, (18) says,

Every moment we are presented with the possibility of changing the future. By thorough understanding of karmic causation and skillful means we can become free. We change, and our future changes too. This is the truth. This is karma. We are responsible; the lever of our destiny remains in our hands.

Annie Besant and Bhagawan Das in “SANATANA DHARMA” by the Theosophical Publishing House, 2000 (8) explains further.

The main thing to see in karma is not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being remade by its maker.

Dr. Hiroshi Motoyama in “KARMA AND REINCARNATION”, Piatkus, 1992 (17) examines karma.

Karma is basically a result of the spiritual ignorance of the self that mistakenly believes it is an independent entity. As long as the self functions in this state of ignorance it is imprisoned in a continuous process of death and reincarnation within the dimensions of reality that are governed by the law of cause and effect.

Paramahansa Yogananda in the “BHAGAVAD GITA“, Yogada Satsanga Society of India, 2002 (7) says man has the divine gift of free choice, which he can use properly or improperly, to his benefit or harm. Animals, not subject to individual karma, are under the sway of group or mass karma. An animal’s life is predestined; man’s is not.

Again we refer to Satguru Sivaya Subramuniyaswami (10),

We bring just a certain portion of our karmas to live through in this life, called prarabdha karmas. Karmas left to be worked out in another life are in seed stage,

inactive. So, here we are, with our two suitcases of karma, and the idea is to go through life and come out the other end without the suitcases. Unless we have dharma, which we are committed to and live fully, which has the restraints, we would fill up the suitcases again.

How Does Karma Work For One Who Is Realized?

Ram Das in “PATH TO GOD - Living The Bhagavad Gita”, Harmony Books, 2004, (13) compares himself to his Guru,

Since I could only see the stage that I was in at the moment, I always caught up in reaching for this or grabbing for that or pushing away the other thing. But Maharajji could see the whole pattern evolving. When you're at that stage, you see in advance the direction the karmic waves are taking, and you know exactly why it's all happening the way it is.

Satguru Sivaya Subramuniyaswami (10) explains.

After the realization of the Self, Parasiva, the forces of dharma and previous karma still exist, but through the force of the realization of God, much of the impending impact of karma has dwindled, and it is faced differently, treated differently. Prior to the experience of realization, karmas were dealt with in individual increments. After

realization, the sum total is seen. The spiritual destiny is realized.

How Does Karma Work For One Who Is Under The Care Of A Guru?

Satguru Sivaya Subramuniyaswami (10) explains again.

Karma is transferable. One can take on some of the karma of other people, work it out for them and make their burden a little easier for them. The Guru guides and also shares a bit of the heavier burdens, if one is fortunate enough to be dedicated enough to have a Guru who will lend his powers in this way. But each aspect of the karma, the outgrowth of the dharma, must be passed through by the disciple, creating as little as possible of a similar karma on this tenuous path of the repetition of the cycles of life.

The Guru may take unto himself, into his nerve system, some of the heavier areas of your karma in the same way your parents performed this function for you perhaps unknowingly.

Paramahansa Yogananda in “AUTOBIOGRAPHY OF A YOGI”, Self Realization Fellowship, 1990, (14) adds,

By putting on the ailments of others, a yogi can satisfy, for them, the karmic law of cause and effect; its workings may be scientifically manipulated by men of divine wisdom. Only great Gurus are able to assume the karma of disciples.

Annie Besant and Bhagawan Das in “SANATANA DHARMA” by the Theosophical Publishing House, 2000 (8) states an exception to this.

Only a full and clear knowledge of the causes in the past resulting in the suffering of the present could justify refusal to help on karmic grounds.

Agathiyar has taken on the karma of his devotees. Paramahansa Yogananda struck the shoulder of a chela with a burning brand only to free him from painful death; thus satisfying the karmic law through slight suffering by fire. Help a hungry man by feeding him and you have brought relief to him. The karma of his (the one in hunger) is exhausted that very moment. You had then been a tool or agent of karma.

Satguru Sivaya Subramuniyaswami (10) writes further,

One does not have the experience of realizing the Self until all of his karma is in a state of resolve. When this begins to occur in him, he actually sees that man is not man, man is the Self, God, for his karma and the forces of his dharma have begun to become transparent to him.

Through the power of his realization, the karma is created and simultaneously dissolved. This occurs for the one who lives in the timeless state of consciousness. If one were to realize the Self each day, he would live his life like writing his karma on the surface of water.

The swamis who renounce the world and do tapas are trying to burn the seeds of the karmas that they did not bring with them in this life. They set fire to the whole house. They renounce the world and put restrictions upon themselves that others don't.

Paramahansa Yogananda says,

In Nirbikalpa Samadhi the yogi dissolves the last vestiges of his material or earthly karma. Nevertheless, he may still have certain astral and causal karma to work out and therefore takes astral and then causal embodiments on high vibration spheres.

What Happens When All The Karma Of All Past Lives Is Worked Out?

Satguru Sivaya Subramuniyaswami (10) reveals the answer.

You would truly be an artisan, an absolute expert at working out karma in the mental and spiritual spheres, and could begin to help working out karma for other people.

Paramahansa Yogananda in "AUTOBIOGRAPHY OF A YOGI", Self Realization Fellowship, 1990, (14) mentions,

Such voluntary returns are called *vyutthana* or reversion to earthly life after Maya has ceased to blind.

When the yogi has reached his infinite goal, all his actions, miraculous or otherwise, are

then performed without karmic involvement. The iron filings of karma are attracted only where a magnet of the personal ego still exists. Their incarnations on this planet are not subject to the rigid restrictions of karma.

Sri Yukteswar himself was serving on an illumined astral planet called *Hiranyaloka* as a savior to help men work out their physical karma. He aids advanced beings to rid themselves of astral karma and thus attain liberation from astral births. Even as in his earthly incarnation he had occasionally assumed the weight of disease to lighten his disciple's karma, so in the astral world his mission as a savior enabled him to take on certain astral karma of dwellers on *Hiranyaloka*, and thus hasten their evolution into the higher causal world.

Betty J. Eadie, who had a near-death experience and author of "EMBRACED BY THE LIGHT" (19) says all experiences she has had was to bring her to higher levels of knowledge.

All of my experiences now took on a new meaning. I realized that no real mistakes had been made in my life. Each experience was a tool for me to grow by. I even saw that many of my experiences had been orchestrated by guardian angels.

Agathiyar tells me he wanted me to have the experiences that I went through and that he had orchestrated them.

And there are the Sidhas, rishis and munis that we have heard of who are on the look out for potential aspirants on this path to realization and help them achieve realization just as they have attained.

And such is the grace of the Sidhas that they chose to see into both the past and the future of humans and have them written down so that humanity could learn to rectify its mistakes and make good whatever harm done to others. In simple terms the Sidhas have showed us an escape route to end this cycle of birth.

A NEW BEGINNING

The nadi could tell mans past, present and future. Further revelations are made if he sincerely follows the instructions faithfully to the very word. Once the atonement for his mistakes is performed a new leaf starts. The Sidhas start to guide him according to THEIR vision and mission. When he surrenders unto them, they take hold of him and there starts a new chapter in his life. If before he had peered into the four chapters namely the Pothu Kaandam, Karma Kaandam, Parikaran Kaandam and Gnana Kaandam, now they reveal the Aasi Kaandam and to some the Jeeva Kaandam.

It amazes me even now to think how my life took a turn around after I saw the nadi.

The path I was to take was revealed to me through the reading of the nadi.

I sincerely followed the nadi to the letter. Since 2002 and the present day (22 June 2010) I have seen the nadi thirty-six times. What was the necessity to see the nadi so many times, you might wonder?

The nadi for me has been:

- A guide to fulfill a mission;
- has advice from the Sidhas who have treaded the path, seeking the truth;
- reveals the past karma and mentions ways to remove/ reduce them;
- forewarns against creating more karma;
- has been a good tool for motivation; and
- is a means of communications from the Sidhas.

The nadi reading made known the possibilities in spiritual realization that was open and available. The choice was also given, whether to pursue in the direction laid out in those nadi readings, or to turn a deaf ear and go the other way.

When I decided to see Tavayogi the night of the reading in 2005 as instructed in the nadi, the previous reading was erased mysteriously and replaced with another reading which took me on a new path - the path of my Guru Tavayogi Thangarasan Adigal. In short, reading the nadi, meeting Supramania Swami and the appearance of Tavayogi in my life changed my fate.

When the nadi was read to me for the first time in 2002, there was mentioned that I had to help out financially in setting up temples and that I had to build one for Agathiyar too. Sivabalan who brought over the nadi reader Sentilkumar from India, told me to take up the offer. He tells me that Agathiyar has mentioned this requests to close to fifty individuals who had come for a reading. But no one heeded these words.

I knew it was a costly affair to build a temple. And to build one in Malaysia was not a simple thing. I approached existing temple committees if they could provide a spot for Agathiyar. But they each had their own plans.

So when Supramia Swami wanted to build a temple in Thiruvananthamalai I went all out to bring his vision into reality. Initially I thought this was the temple that was referred to in the nadi. But then surprisingly when Swami was in the midst of working on the foundation of the temple, a Sidha comes along and stops Supramania Swami from continuing further.

Later, on re-reading the nadi I realized this task was to be done in association with others. When Tavayogi visited Malaysia in 2005, I told him about Agathiyar's requests for a temple. Tavayogi mentions to me that he was planning to build a temple in Kallaru. After Tavayogi had roamed the length and breadth of India Agathiyar had asked him to seek out a place called Agathiyar Vanam and set up an ashram at this spot. Tavayogi located the place in Kallaru, Coimbatore and put up a shed which later came to house a seven-tier granite structure with an *agalvilaku* at its summit called the *Peedham*. With contributions from devotees and disciples the ashram has facilities and amenities now and Tavayogi has installed a six foot tall statue of Agathiyar made of fiber.

My brother-in-law, Arumugam, a staunch devotee of Saint Raghavendra is in the process of building a JegathGuru Sri Raghavendra Mritiga Brindavanam for Saint Raghavendra in Ipoh. Agathiyar mentions in his nadi that he (Agathiyar) wants a spot at the Brindavanam and Arumugam readily agrees to it. I

thought I should seize this opportunity to make the nadi reading come true. I accepted to take charge and finance this temple of Agathiyar while Arumugam could concentrate with his mission of putting up the Brindavanam for Saint Raghavendra. Agathiyar then gives me the tasks of commissioning his statue with specific conditions towards this purpose. And so the statue was commissioned to Vradaraj of the Bronze Creation in Swamimalai in 2009 via the internet. Vradaraj delivered the one foot tall bronze statue of Agathiyar on the 2nd of January 2010, a day short of Agathiyar's Jayanthi Celebrations. Agathiyar has graced my home for now while awaiting the start of the construction on the Brindavanam and its completion.

Some of the events that were mentioned in the nadi did not materialize because I did not put my heart and soul into it. Similarly other events were overshadowed or went into oblivion when Tavayogi came into my life.

Paul Brunton is quoted in “DIVINE GRACE THROUGH TOTAL SELF-SURRENDER” by D.C. Desai, (20),

Divine grace is a manifestation of the cosmic freewill in operation. It can alter the course of events in a mysterious manner through its own unknown laws, which are superior to all natural laws, and can modify the latter by interaction. It is the most powerful force in the universe. It descends and acts, only when it is invoked by total self-surrender. It acts from within, because God resides in the heart of all beings. Its whisper can be heard only in a mind purified by self-surrender and prayer.

Man's life although it is predetermined is not rigid. It is in a state of fluidity. Anything is possible. The options are put before him. The paths are numerous. The choices are his to make. Each path he chooses will determine a new fate, a new set of circumstances, occurrences and experiences. The idea in having taken birth is to gain all kinds of experiences. Agathiyar says the reason I had to go through numerous events in my life was to gain these experiences and that it was his doing too.

If man sets his mind on something it will materialize eventually, unless the power above decides otherwise, which happens only to selected souls who have a bigger mission than they themselves envision.

Our Mission

Every man comes with a mission. Without realizing it he moves on creating blunders and as a result creating more karma that needs more lifetimes of birth to undo. Once he surrenders unto the Sidhas they hold onto him and show and guide him often giving him options, advice and guidance. His mission will then be revealed by the Sidhas.

Just as a seed carries a tree in it and a child evolves into a man tomorrow, he is already divine in nature. He only needs to drop the veils that prevent him from realizing who he actually is. Ramalinga Adigal expounds this concept in the Sathya Gnana Sabai that he had envisioned and built in Vadalore. Adigal the last of the Sidhas to appear only 187 years ago in 1823 placed seven veils depicting maya and which when pulled aside reveals the truth, Arutperun Jhoti. Ramalinga Adigal defines seven veils of spiritual ignorance as lust

(*kamam*), anger (*krodham*), greed (*lobham*), infatuation (*moham*), pride (*ynadha*), malice (*matsaryam*) and (*kolai*).

Tavayogi Thangarasan Adigal too demonstrates this concept through the seven tier granite peedham that Agathiyar instructed him to install at his ashram. After dropping or overcoming these seven veils of spiritual ignorance or *avidya* one reaches the summit or peak symbolically represented by light as in Vadalore and Kallaru.

In Hans-Ulrich Rieker's translation of the "HATHA YOGA PRADIPIKA OF SVATMARAMA", The Aquarian Press, 1992, (21) is written,

Since there is a path to liberation, there also must exist the means to pursue it to the end. And all the means that we require to reach our ultimate goal, however high it may be, lie within us. The problem is only how to release them.

Those who have seen God within themselves are called Gurus. The Gurus who had walked the same path that we are walking today, had seen the truth and had revealed it to their disciples and also made the knowledge and know-how available through their writings.

These great men are the Sidhas. And they had many disciples to their credit. They have wrote and documented extensively on their findings. But unfortunately much is lost or remains hidden to the present generation.

How did the Sidhas reach the truth? How did they manage to see the light? Which path did they take?

So Where Do We Start On This Path?

We start right now and right here where we stand. We start bringing change to ourselves. Just as when one brings light into a room the darkness disappears, we bring good attributes unto ourselves and the negativities drop on their own.

Sidhas have treaded the path to Godhead. By holding on to them we too can see and experience all that was seen and experienced by them. We need to get their attention, sincerely adhere to their instructions and guidance, and pray that they show solace and shower their grace onto us.

The path of the Sidhas is the simplest path to Godhead. When we call out the names of these Sidhas, their attention falls on us. The results are seen immediately. Devotees of the Sidhas can attest to this truth.

Once God and the Sidhas shower their grace we are assured of their blessing and we then shall have the strength to undertake our mission with an assurance of success.

The First Lesson

Towards this purpose the Sidhas have written extensively on good morals and attributes. The Sidha Thiruvalluvar gave us the “THIRUKURAL”. The Sidha Avaiyar gave us the “ATHI CHUDI” and “KONRAI VENTHAN”. The Sidha Patanjali gave us the “YOGA

SUTRAS". The Sidha Svatmarama gave us the "HATHA YOGA PRADIPIKA".

The very first lesson that they teach us is to bring change in our behavior, speech and beliefs. The Sidhas emphasize on character building, good behavior, right conduct, right knowledge, and yogic practices. They ask us to restrain our anger, lust and ego. Once we take care of these weaknesses, then perception and understanding will change accordingly. The world will still be the same but we shall see it in a different perspective then. We shall accept everything as God's doing. We shall go with the flow. We shall see the world differently. Moving further on there comes a stage where nothing is understood, instead everything is known.

Leonard Orr observes in his book "THE YOGA OF EVERLASTING LIFE" (22) the common denominators of the practices of all the immortals he had met (eight of them),

Notice the main points are not intellectually stimulating. They are practices. They are not something you can learn. They are something which you do. They are like the water which runs forever, the fire which is always consuming. The wind which always moves. The Earth, always changing and nourishing. The immortal yogis who do these simple practices are always awake and alive. The basic practices described here naturally evolve the soul to this high state of body mastery.

Thiruvalluvar in the Thirukural, reminds us of the following:

Be righteous,
Be kind in speech,
Be grateful,
Maintain self-control,
Do not desire another man's wife,
Be forgiving,
Do not envy,
Do not covet,
Do not slander,
Perform charity,
Be truthful,
Abstain from anger,
Be courteous,

Avaiyar in her work entitled "ATHI CHUDI" has 109 advises for us, amongst them:

Do good,
Control anger,
Do not hinder aid to others,
Feed the hungry,
Help the needy,
Keep reading,

Do not be jealous of other's achievement,
 Help your relatives and friends grow with you,
 Look after your parents,
 Do not forget those who have come to your aid,
 Do not secure what does not belong to you,
 Do not venture into things that are degrading by nature,
 Abstain from using harsh language,
 Refrain from thinking degrading thoughts,
 Do not harm others,
 Give your best in every venture that you undertake,
 Lead an honest life,
 Respect others.

Similarly Avaiyar in "KONRAI VENTHAN", has 91 advises for us. Through "MUTHURAI", she has 30 advices and another 40 in "NALVAZHI".

Through their teachings and guidance we build up the body and soul to make it a suitable dwelling for the Lord. The Sidhas tell us to care for the body for it is only with this body that we can achieve God realization. The Sidha Thirumular mentions in his "THIRUMANANTHIRAM" that he had regarded his body as dirt only to realize later that it is the abode and temple of the Lord. Since then he had taken extra care of it.

B.K.S. Iyengar in his book "LIGHT ON THE YOGA SUTRAS OF PATANJALI", HarperCollins Publishers, 2005 (23) writes as follows:

Patanjali's 196 aphorisms or sutras cover all aspects of life, beginning with a prescribed code of conduct and ending with man's vision of his true self. Patanjali teaches the sadhaka to cultivate friendliness and compassion, to delight in the happiness of others and to remain indifferent to vice and virtue so that he may maintain poise and tranquility. He advises the sadhaka to follow the ethical disciplines of *yama* and *niyama*, the ten precepts which govern behavior and practice and form the foundation of spiritual evolution.

The yamas are:

Intending no harm in word, thought or deed; being sincere, honest and faithful; being careful not to misappropriate another's wealth; being chaste and not coveting the possessions of others or accepting gifts.

The niyamas are:

Purity of thought and deed, contentment, tapas, study of the self, surrender to God.

Iyengar also adds that for one who lacks ethical discipline and perfect physical health, there can be no spiritual illumination.

By practice and renunciation in the eight yogic disciplines which cover purification of the body, senses and mind, an intense discipline whereby the seeds are incinerated, impurities vanish, and the

seeker reaches a state of serenity in which he merges with the seer.

Again in the foreword to Hans-Ulrich Rieker's translation and commentary on the "HATHA YOGA PRADIPIKA OF SVATMARAMA", The Aquarian Press, 1992, (21) B. K. S. Iyengar writes,

The Hatha Yoga Pradipika is divided into four parts. The first explains yamas (restraints on behavior), niyamas (observances), Asana (posture) and food. The second describes Pranayama (control or restraint of energy), and the *shatkarmas* (internal cleansing practices). The third deals with *mudras* (seals), *bandhas* (locks), the nadis (channels of energy through which Prana flows) and the *kundalini* power. The fourth expounds pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (absorption).

He does speak of non-violence, truthfulness, non-covetousness, continence, forbearance, fortitude, compassion, straightforwardness, moderation in food and cleanliness as yama, and zeal in yoga, contentment, faith, charity, worship of God, study of spiritual scriptures, modesty, discriminative power of mind, prayers and rituals as niyama. (The ethical disciplines of what to do and what not to do are given in the text. Asana, Pranayamas, bandhas, mudras and shotkarmas are illustrated by examples to

assist aspirants with their practice. Dharana, dhyana and samadhi cannot be explained, but only experienced, when the earlier stages have been mastered).

When the nervous, circulatory, respiratory, digestive, endocrine and genito-excretory systems are cleansed through Asana, Prana moves unobstructed to the remotest cells and feed them with a copious supply of energy. Thus rejuvenated and revitalized the body - the instrument of the Self - moves towards the goal of Self-realization.

We refer further to Hans-Ulrich Rieker's translation and commentary of the "HATHA YOGA PRADIPIKA OF SVATMARAMA", The Aquarian Press, 1992, (21),

Not to cause suffering to any living being; to speak the truth; not to take what belongs to others; to practice continence; to develop compassion and fortitude; to be merciful to all and honest; to be moderate in eating and pure in heart. These are the first prerequisites of yoga [the yamas].

Agathiyar in my nadi readings has mentioned the importance of dropping adverse feelings and cultivating a good nature and habits as prerequisites to rise to the level of a Sidha. These are the very basic requirements that one has to have in order to transcend further to the state of compassion that is required for a Sidha. Ramalinga Adigal and Buddha were very compassionate towards other beings. This feature in them lead them on

towards attaining the Effulgence and Nirvana respectively.

We refer further to Hans-Ulrich Rieker's translation and commentary of the "HATHA YOGA PRADIPIKA OF SVATMARAMA", The Aquarian Press, 1992, (21),

Self-limitation [tapas, austerities], cheerfulness, religious faith, charity, contemplation, listening to sacred scriptures, modesty, a clean mind, recitation of mantras [japa], and observance of rules, these are the second requirements of yoga [the niyamas]. Thus equipped one can venture to take the first step into the wonderland of one's own self.

Good deeds, kind words, noble thoughts, a pleasing personality, interest in lofty pursuits are the distinguishing marks of *sattva*.

....the real goal of a yogi is to become a siddha. A siddha, a person in possession of siddhis, has developed powers that can readily be called supernatural. There are eight siddhis, the highest of which is *nirvana*, the great liberation. The siddhis are signposts on his way to the final goal, liberation.

Since habits become character over a period of time, it is of utmost important that we monitor our thought, speech and actions. This is where awareness comes into play, constantly keeping vigil never to let down the reins even for a moment.

Let us help each other. Let us compliment each other. Let us fill in the shortfalls of the other. Let us live for each other. Stop ridiculing the weaknesses of others but instead compliment and assists in areas where the other is lacking.

Hans-Ulrich Rieker's translation and commentary on the "HATHA YOGA PRADIPIKA OF SVATMARAMA", The Aquarian Press, 1992, (21),

Harmony is the key word, the all-important. There is no objection to the search for success as long as the harmony of life is not disturbed. No need to relinquish any of our plans and principles as long as there is harmony.

The state of enlightenment, the state that precedes sainthood, is positively the greatest and most desirable goal of all.

One still is a human being, but no longer a victim of nature;

Natural laws still prevail, but impose no burdens;

One still has needs, but is not dependent on them;

One feels and acts, but one does not act due to feelings.

The aim is always to be in tune with cosmic harmony rather than to give satisfaction to the ego. The Truth of absolute harmony which includes the creatures and the

Creator: that is the sign of enlightenment, absolute humanness.

But the saint of the last stage is beyond everything human. He is a single sound that does not blend into a harmony of any kind, for he already occupies a higher plane of existence, one through which the enlightened one passes only at the time of death, or rather after death, when his individuality is dissolved.

A man who begins to outgrow worldly conditions will be reborn into the level of existence he has reached. The saint of the highest stage passes through this condition in his inner consciousness before his earthly death, because he has succeeded in freeing himself from everything that binds others to the world. Again and again I had the impression, and saw it confirmed from many sides, that the enlightened one represents the most perfect human being, while the saint on the highest level could in many aspect no longer be measured by human standards: obvious omniscience paired with the symptoms of insanity, but nevertheless with the distinguishing signs of a genius.

Phenomenal manifestations such as complete renunciation of sleep and food; suspension of all natural functions such as growth of hair on the head, perspiration, elimination; complete absence of signs of age, combined with the proverbial siddhis,

the miraculous powers which nobody has a right to doubt. Even today one may be fortunate enough to meet siddhas in South India in whom all these phenomena are united. These few are living proof that saints of the highest level are not legendary figures.

THE BREATH

When Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil in Kallaru, Coimbatore taught me some Asana and breathing techniques when he was in Malaysia in 2005, I did not realized the value of his teaching then. Later Agathiyar in the nadi mentions that it is a treasure chest that he has delivered to us. True enough upon further reading I realized the importance of Asana and Pranayama for one seeking the divine.

Gurucharan Singh Khalsa and Yogi Bhajan say it beautifully in their book, “BREATHWALK – Breathing Your Way To A Revitalized Body, Mind And Spirit”, Broadway Books, New York, 2000, (24)

When you emphasize inhaling over exhaling, the sympathetic part of the autonomic nervous system boosts your heart rate and blood pressure. When you emphasize exhaling over inhaling, the parasympathetic part slows your heartbeat and relaxes the circulation, nerves, and digestive system. Together the sympathetic and

parasympathetic systems work rather like the accelerator and the brakes in your car.

Asanas

B. K. S. Iyengar in “LIGHT ON THE YOGA SUTRAS OF PATANJALI”, HarperCollins Publishers India, 1993, (23) explains that Asana is moving into various positions, finding perfection in the pose and maintaining it, and reflecting on it. Only when effortful effort in an Asana becomes effortless effort, one has mastered the Asana. He says each Asana has to become effortless.

It is necessary to find a posture in which we can remain long. Performing Asana with effort, concentration and balance, forces us to live intensely in the present moment, says Iyengar.

.... being in the present, has both a strengthening and a cleansing effect: physically in the rejection of disease, mentally by ridding our mind of stagnated thoughts or prejudices; and, on a very high level where perception and action become one, by teaching us instantaneous correct action; that is to say, action which does not produce reaction. On that level we may also expunge the residual effects of past actions.

To advanced students, a teacher teaches a whole Asana in relationship to what is happening in a single action.

And when the student then learns how the minutest modifications of a toe can modify the whole Asana, he is observing how the

microcosm relates to the whole, and the organic completeness of universal structure is grasped.

Tavayogi Thangarasan Adigal in his book, “ATMA TARISANAM” (available at <http://www.scribd.com/doc/16727585/Atma-Tharisanam-Tamil-Revised-Edition>) mentions that there are eighty-four major Asana coinciding with 8,400,000 species on the face of the earth. Tavayogi quotes from Agathiyar’s “SAUMIYA SAGARAM”, verse 250, where it is mentioned nine Asanas that are of utmost importance. The Asana are Go-mukha-Asana, Padma-Asana, Vira-Asana, Simha-Asana, Path-e-Asana, Mukta-Asana, Mayura-Asana, Vajra-Asana and Suga-Asana.

Pranayama

After Tavayogi Thangarasan Adigal took me on a tour of some Sidha samadhi's, caves and temples in Tamilnadu and upon returning to his ashram in Kallaru, I told him I did not want the trip to end like any other tour of pilgrimage spots. I needed something to work on. I asked him what I was to do now. He stared at me for a while before answering. He asked if I was chanting Agathiyar’s *mantra* regularly. Then he passes me a technique of breathing and asked me to work on it. He told me I had to put in lots of practice. He told me in Tamil, “Vaasiye Kadavul” its translation being, Breath is God.

Tavayogi Thangarasan Adigal in his book, “ATMA TARISANAM” quotes a Sidha song, to support his claim, “Moochapa Theivam Endru Munnor Sonnar, Munivargalum Sidhargalum Athaithan Sonnar” (25). It

means our ancestors have told that breath is God. The munis and Sidhas too have told the same.

Tavayogi says, to control Prana is Pranayama. Prana is the vital force that moves this universe and all of creation. The force that moves this universe moves the individual too. It enters the individual through and along his breath.

Tavayogi quotes the Sidha Thirumular, “The one who masters the art of inhaling, retaining and exhaling of breath need not fear death for he overcomes death.”

Tavayogi says whatever forces in motion in the universe are also available in the individual as subtle forces. One who harnesses these forces conquers nature and gains control over it. The control of Prana leads to deathlessness.

Swami Vivekananda says to get into the subtle perception, we need to begin with the grosser perception. From the external we move to the internal. Use the breath to slowly enter the body and find out the subtle forces at work in the body. The whole world is in motion because of Prana. The most obvious manifestation of Prana is the breath says Swami Vivekananda.

To reach the subtle we must take the help of the gross, and so, slowly travel towards the most subtle until we gain our point.

The Sidhas recommend a practice called *naadi suthi* or purifying of the nerves through alternate nostril breathing. Once the nerves are purified then Pranayama can be performed efficiently.

Swami Vivekananda in his book, “RAJA YOGA – Conquering the Internal Nature”, Advaita Ashrama, Calcutta, 1998, (26) guides us on naadi suthi,

Stopping the right nostril with the thumb, through the left nostril fill in air, according to capacity; then, without any interval, throw the air out through the right nostril, closing the left one. Again inhaling through the right nostril eject through the left; practicing this three or five times at four hours of the day, before dawn, during midday, in the evening, and at midnight, in fifteen days or a month purity of the nerves is attained; then begins Pranayama.

Vivekananda explains why one needs to select a particular hour of the day for these practices.

The early morning and the early evening are the periods of calmness. Your body will have a like tendency to become calm at those times. We should take advantage of that natural condition and begin then to practice.

Vivekananda adds that practice is absolutely necessary.

Simply listening to explanations and theories will not do. With practice, within a few days a little glimpse will come, enough to give one encouragement and hope.

Swami Vivekananda explains further in “RAJA YOGA – Conquering the Internal Nature”, Advaita Ashrama, Calcutta, 1998, (26),

We shall gradually see the reasons for each exercise and what forces in the body are set in motion. All things will come to us, but it requires constant practice. No amount of reasoning which I can give you will be proof to you, until you have demonstrated it for yourselves. As soon as you begin to feel these currents in motion all over you, doubts will vanish, but it requires hard practice everyday.

Vivekananda reminds us that the aim, the end, the goal of all this training is liberation of the soul and absolute control of nature. Man alone attains perfection, not even the Devas says the Swami. The human birth is necessary to free oneself. The body is the best instrument we have to achieve this purpose. He says the body has to be kept fit.

Iyengar assures that the body is the temple of the soul and it can truly become so if kept healthy, clean and pure through the practice of Asana.

Swami Vivekananda summarizes beautifully what we should do.

In this body of ours the breath motion is the “silken thread”; by laying hold of and learning to control it we grasp the pack thread of the nerve currents and from these the stout twine of our thoughts, and lastly the rope of Prana, controlling which we reach freedom.

Control Prana and you have ultimate control over all things. Swami Vivekananda adds,

The Prana is the vital force in every being. All manipulations of the subtle forces of the body, the different manifestations of Prana, if trained, give push to the mind, help it to go up higher, and become super conscious, from where it acts. All this bringing of the mind into a higher state of vibration is included in one word in yoga - Samadhi.

We are moved by Prana to inhale and exhale. Swami Vivekananda guides us further,

By taking up and controlling the motion of the lungs; when we have done that for a sufficient length of time, we shall be able to control the finer motions.

Every part of the body can be filled with Prana, this vital force, and when you are able to do that, you can control the whole body. Great prophets of the world had the most wonderful control of the Prana, which gave them tremendous willpower; they had brought their Prana to the highest state of motion and this is what gave them power to sway the world. All are parts of the same ocean of Prana; they differ only in their rate of vibration.

From "THE SCIENCE OF BREATH" by Yogi Ramacharaka, W. & J. Mackay & Cg. Ltd., Chatham, 1903, (27) the author says,

..... Prana, the principle of energy exhibited in all living things, which distinguishes them from a lifeless thing. It is taken up by

the system along with the oxygen, and yet is not the oxygen.

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way causes that form of activity which accompanies Life.

Just as is the oxygen in the blood used up by the wants of the system, so the supply of Prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and in consequence constant replenishing is necessary.

Swami Rama in “MEDITATION AND ITS PRACTICE”, the Himalayan International Institute of Yoga Science and Philosophy of the U.S.A, 1992, (28) mentions,

Prana is a word that means “the first unit of energy,” a subtler level of energy within the human being, which is the link between the body and the mind. Pranayama practices allow the student to channel and balance the flow of this subtle energy, which is responsible for the well-being and coordination of all the body’s functions.

R. R Diwakar in his foreword to B K S Iyengar's "LIGHT ON PRANAYAMA", HarperCollins Publishers, India, 2004, (29) says,

..In yoga, Prana (in all its five aspects in man of *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*) is the very essence of the energizing principle of the animate and inanimate world. It pervades the whole universe. And Pranayama means the full control of that energizing principle in one's own being by a certain discipline. This discipline aims not only at good health, an equilibrium in the physical and vital energies, but also the purification of the whole nervous system in order to make it more capable of responding to the will of the yogi in controlling the sense-urges, and in making the mental powers more subtle and sensitive to the call of the evolutionary urge, the higher divine nature in man.

Swami Rajarshi Muni in his book "YOGA-THE ULTIMATE ATTAINMENT", Jaico Publishing House, 2004, (12) states,

Prana is the highest form of matter, and matter is the lowest form of Prana. It is manifested to a high degree in the causal body, to a medium degree in the subtle body, and to a low degree in the gross body.

Prana in the human body manifests as physical activities on the gross level, and as mental activities on the subtle level. Thus it

sets both body and mind in motion and serves as a link between the gross and subtle bodies.

Impurities in the physical body (*malas*) prevent the clear experiencing of the subtle body. The gross body is purified through the adoption of a reduced and simple diet, the practice of celibacy, and other purification exercises ...

When an aspirant of yoga learns to fully awaken personal Prana, or inner life-energy, and release it from the control of the conscious ego-mind, Prana itself then automatically and spontaneously moves the body through the various purification movements.

As a result of this purification, the aspirant gradually transcends the level of extroverted consciousness and begins to attain refined experiences of the subtle body.

Subsequently, the individual proceeds to purify the subtle body in order to attain still higher experiences. For that purpose he or she allows advanced yoga techniques, such as the withdrawal and concentration of the mind, to spontaneously arise through the release of Prana, the vital force.

Swami Rajarshi Muni agrees with Avvai, Sankara and Vivekananda that the human body is the only fit vehicle for seekers who wish to tread the path of conscious

spiritual evolution. He says when Prana is regulated and properly directed, it can charge the various parts of the body, purifying and rejuvenating them. He quotes the Yoga Chudamani Upanishad in his book “YOGA-THE ULTIMATE ATTAINMENT”, Jaico Publishing House, 2004, (12),

From Prakriti's inexhaustible reservoir the human body draws Prana for carrying out its biological functions throughout its lifespan. Prana is extracted from Prakriti as subtle energy. When stored in the human apparatus, it acts as the essential power source for carrying out bodily functions.

Oxygen is capable of sustaining only the gross body, while the vital force nourishes and sustains the subtle body. This vital force flows through the channels of the subtle body and can rejuvenate even the gross body, increasing its longevity.

In a footnote in his book “AUTOBIOGRAPHY OF A YOGI”, Self-Realization Fellowship, 1990, (14) Yogananda mentions that atoms and electrons are blind forces, Prana is inherently intelligent. The Pranic life-forms in the spermatozoa and ova, for instance, guide the development of the embryo according to a karmic design.

Swami Rama in “MEDITATION AND ITS PRACTICE”, the Himalayan International Institute of Yoga Science and Philosophy of the U.S.A, 1992, (28) says,

Inhalation and exhalation are the “vehicles” through which the Pranas - the vital force travel in the body.

Paramahansa Yogananda mentions in his “AUTOBIOGRAPHY OF A YOGI”, Self-Realization Fellowship, 1990, (14) that a yogi’s body loses its grossness after use of certain Pranayama. He adds,

Offering the inhaling breath into the exhaling breath and offering the exhaling breath into the inhaling breath, the yogi neutralizes both breaths; thus he releases Prana from the heart and brings life force under his control.

Rajarshi (12) clarifies further,

... Prana travels through the subtle body by means of subtle channels known as Ida and Pingala. These subtle channels, like the gross air passages, have their upper ends at the openings of the left and right nostrils. But they do not end up in the lungs like the respiratory system of the gross body. Instead they run down to a bulbous subtle structure (*Kanda*) situated about three inches below the navel of the gross body.

Rajarshi too recommends alternate nostril breathing as did Swami Vivekanda earlier,

This is considered a powerful exercise in creating *Pranaprabalya*, or the strengthening of Prana, as well as the purification of the Nadis. The more Pranayama is done, the more Prana is stored in the Kanda.

R. Venu Gopalan explains in his book, "THE HIDDEN MYSTERIES OF KUNDALINI", B. Jain Publishers (P) Ltd, New Delhi, 2001, (30),

The origin of the Nadis is called Kanda. All the important Nadis emerge from this astral centre and do the major activity of carrying the Prana.

Yogananda explains further,

The mystery of life and death, whose solution is the only purpose of man's sojourn on earth, is intimately interwoven with breath. Breathlessness is deathlessness. Realizing this truth, the ancient Rishis of India seized on the sole clue of the breath and developed a precise and rational science of breathlessness. The life currents, operating in the human body as the fivefold Prana or subtle life energies, are an expression of the AUM vibration of the omnipresent soul.

When the breath-link between soul and body is severed by evolutionary karma, the abrupt transition called "death" ensues; the physical cells revert to their natural powerlessness.

Yogi Ramacharaka in "THE SCIENCE OF BREATH", W. & J. Mackay & Cg. Ltd., Chatham, 1903, (27) says,

When the Ego leaves the body, the Prana, being no longer under its control, responds only to the orders of the individual atoms, or

groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements each atom takes with it sufficient Prana to enable it to form new combinations, the unused Prana returning to the great universal storehouse from which it came.

B. K. S. Iyengar in “LIGHT ON PRANAYAMA”, HarperCollins Publishers, India, 2004, (29) says,

The practice of Pranayama helps to cleanse the Nadis, which are tubular organs of the subtle body through which energy flows. The respiratory system is the gateway to purifying the body, mind and intellect. The key to this is Pranayama.

Swami Rajarshi Muni (12) has this advise,

So long as Prana is restrained in the body, the soul does not leave the body. Then there is no fear of death. Hence one should practice the regulation of Prana.

THE GURU

Swami Muktananda writes in “WHERE ARE YOU GOING? A Guide To The Spiritual Journey” Published by SYDA Foundation, 1989, (31)

The Guru is established in his own teachings, and even though he has completed his *sadhana*, he himself always practices the teachings he imparts to others. Simply by being in his company a disciple begins to observe good conduct. A disciple can benefit only from one who teaches the perfect path, whose company uplifts him, and through whom he experiences revolutionary changes within himself. A true Guru can turn a disciple into a Guru like himself.

For God realization we need to have a role model. There is no shortage of personalities in this field. We have a wide choice of Gods, Gurus and saints. Advancement in

spirituality comes with the aid of a Guru. The disciple receives guidance and blessings from the Gurus. The Guru opens up the mind of the disciple. The mysteries and secrets of the body, soul and world is revealed through the Guru.

Once we have chosen an ideal person that we would like to follow we take him as our Guru. Then we explore the man, his world and his teachings. We try to adapt his style, thoughts and teachings in the current scenario that we live in. Here then starts our journey, slowly and cautiously we walk the path that our favorite Guru had walked before. Once we start the journey, the Guru comes to our aid. He aids us in achieving our desires for he would surely love to see us rise up to his stature, for a true Guru would help his disciple to rise and be at par or even better than him. He would rest in joy seeing his disciple succeed in realizing the self and God.

The Guru Disciple Relationship

Adi Sankara once said, “Only through God’s grace may we obtain the three rarest gifts: human birth, the longing for liberation, and discipleship to an illumined teacher (Guru).”

Swami Chidvilasananda in “INNER TREASURES” a Siddha Yoga Publication, 1995, (32) mirrors Sankara’s thoughts.

The Indian scriptures teach that earth is the place where you come to work out all your karma, the consequences of your actions, both good and bad. This is where you have the opportunity to learn the greatest lessons

and ascend to the highest awareness. Even celestial beings want to take birth in this place. It is the work of the saints to awaken people from *samsara*, the world of the wandering, from this *chakra*, this wheel, the cycle of birth and death.

Shantideva, the eight century Indian saint wrote,

Human birth is a rare gift for only as a human can you are devoted to God, the creator. The body is the vehicle for longevity, while the spirit is the vehicle for immortality. The soul yearns to be free, and through our becoming aware of this we undergo what the mystics call awakening where we then begin to center our life on a high spiritual ideal. A new aspiration is born in the soul, which frees the need of a larger draught of air, a more expansive horizon, and which desires direct contact with the indefinite existence.

These human leisure, opportunities, and faculties are very rare to obtain and easily lost; if one squanders the chance to fulfill the aim of human life, how will such an opportunity arise again?

Swami Muktananda writes in “WHERE ARE YOU GOING? A Guide To The Spiritual Journey” Published by SYDA Foundation, 1989, (31)

The great saint Sundardas wrote, “You have attained this human body through God’s grace. You cannot attain it over and over

again. This human body is a priceless jewel.
Do not throw it away.

Now since we understand that this birth is a gift, that it is precious, that we are gifted to be born a human, we must turn towards making this birth into a meaningful one.

Swami Sivananda has this to say on Guru,

Let each man take the path according to his capacity, temperament, and understanding. His Sadguru will meet him along the path. Listen to all, but follow one. Respect all, but adore one. Gather knowledge from all, but adopt the teachings of one Master. Then you will have rapid spiritual progress. Once you choose your Guru, implicitly follow him. God will guide you through the Guru.

From the book, “DIVINE GRACE THROUGH TOTAL SELF-SURRENDER” by D.C. Desai, (20) Bhagavan Ramana Maharishi read out the following quotations by Paul Brunton,

In truth, God and the Guru are not different. Just as the prey which has fallen into the jaws of a tiger has no escape, so those who have come within the ambit of the Guru’s gracious look will be saved by the Guru and will not get lost; yet, each one should by his own effort pursue the path shown by God or Guru and gain release. Each seeker after God should be allowed to go his own way, the way for which he alone may be built (meant). It will not do to

convert him to another path by violence. The Guru will go with the disciple in his own path and then gradually turn him onto the Supreme path at the ripe moment.

Ramana Maharishi himself says,

God, Guru and the Self are the same. After your bhakti to God has matured you, God comes in the shape of Guru and from outside pushes your mind inside, while being inside as Self he draws you there from within. A disciple after enlightenment told his Guru, "I now realize you lived in my innermost heart as the one reality in all my countless births and have now come before me in human shape and lifted this veil of ignorance. What can I do for you in return for such great kindness?" And the Guru said, "You need not do anything. It is enough if you remain as you are in your real state."

Osho says of Magga Baba,

Just as you would need a thorn to remove another thorn and once removed you would discard both the thorns, you need total surrender to a Guru so as to subdue the ego in you. When the ego in you eventually dies the surrender too ends. Then God and you, Guru and you are one. You live out the Guru's thoughts. You don't have likes and dislikes then.

The first thing I did after my enlightenment, at the age of 21, was to rush to the village to meet two people. First, Magga Baba. I rushed to the neem tree where he sat and the moment he saw me do you know what he did? He touched my feet and wept. He said to me, "My boy, you have done it! But I knew one day you would do it."

For some reason, maybe none at all, he loved me. I visited him almost every night. He helped me tremendously although he never gave me any direction, except by his very being. Just by his presence he triggered unknown forces in me. The day he left for the Himalayas was the first time he called for me. Magga Baba said "I am leaving and there is nobody whom I could say goodbye to. You are the only one." He gave me his blanket saying "This is my only possession, and you are the only one I would like to give it to."

Osho on Masta Baba, who had the duty of being Osho's friend, companion and mentor through his teenage years.

At night we would lie for hours by the banks of the Ganges discussing so many things. He just told me he was going to the Himalayas. He said, "My responsibility is fulfilled. Now I am no longer needed." I said "No Masto, I will need you still for other reasons." He said, "No, I cannot wait." Masto did so much for me that even to say it hurts.

Swami Chidvilasananda talks about the grace of the master in the “DARSHAN” a Siddha Yoga Publication, May 1992, (33)

Grace has the power to cleanse us completely. Allow grace to function through your mind, your intellect, your body, your dreams, and your speech, and you continually live in grace rather than in the creations of the mind. Grace comes from a master. When you have grace you have everything.

Whatever brings you to the Guru, if you are really open to what the Guru has to give, unfailingly you do find relief and an experience of inner transformation.

The Guru will go to any length for the disciple, she says. A true Guru wishes only the best for his disciple's upliftment. The Guru totally sacrifices himself to redeem his beloved disciple. The Guru bears every pain to purify the disciple and have him experience the vision of God.

In an article on Guhai Namasivaya in “THE MOUNTAIN PATH” 1990, (34)

Taking into my heart as my Guru the Red Mountain Lord [Arunachala], who now stands formless before me, I have put to flight the unutterable arrogance of my good and evil deeds, my souls indissoluble threefold impurity and my unparalleled accumulation of karma.

In Virasaivism it is the Guru's job to cleanse the devotee of the threefold impurity that clings to the three bodies. This process would have been initiated by Guhai Namasivaya's human Guru, but as the above verse (Guhai Namasivaya's "VENBA TIRATHU") clearly states, it was Arunachala-Siva who completed the job.

Swami Muktananda in "THE PERFECT RELATIONSHIP" (1) says,

You will never hear the Guru criticize you. Instead, when you are in his company, you will experience your own divinity. You will never be found guilty in the Guru's eyes. You will find in them only the praise of your hidden inner God.

Swami Muktananda quotes Poet Saint Kabir from "THE PERFECT RELATIONSHIP" (1)

Kabir wrote, "As long as I was looking for you, I did not see you. I went from door to door knocking, yet none of the doors was yours. I looked for you on so many paths, yet none of them led to your court. But when I received Ramananda's grace, when Guru Ramananda erased me and I became completely pure, I saw that you were behind me like my shadow. Wherever I went, you were there before me.

Swami Chidvilasananda in "INNER TREASURES" a Siddha Yoga Publication, 1995, (32) says,

In the tradition of the siddhas, the Guru is recognized as the embodiment of the grace of God, and therefore it is the Guru who oversees the sadhaka's transformation, infusing it with divine grace. In siddha yoga, the Guru's grace intensifies your longing for the vision of God. The Guru's grace continually nudges you forward on the path towards oneness. The Guru's grace draws you within to the realm of divine peace. In that ultimate state, the only attachment you have left is to the Guru's feet.

Truman Caylor Wadlington in "YOGI RAMSURATKUMAR - The Godchild of Thiruvanamalai" writes, (35)

The master (Swami Ramdas) knew the Truth and the Way and knew as well that there was nothing he could say to provide a short cut for the disciple (Yogi Ramsuratkumar). By the law of occult causation all progress on the path must be won by the individual through personal effort. Thus one who knows the way cannot speak; understanding that the aspirant constructs the path much like the spider spins its web out of its own being. In the relationship established between Yogi Ramsuratkumar and Swami Ramdas, there was little philosophical thought or practical guidance given. The rapport between the master and the disciple was on much subtler levels involving not so much principles of

truth as the use of higher forces in bringing about actual transformation.

The rapport between Guru and disciple is on a much subtler level indeed, as mentioned by Truman Caylor Wadlington involving not so much principles of truth, but the use of higher forces in this case the workings of the Sidhas, in bringing about actual transformation.

Ram Dass in “PATHS TO GOD – Living The Bhagavadgita” Harmony Books, 2004, writes, (13)

....the relationship with the Guru is totally an internal matter. The essence of a relationship with a Guru is love, the Guru is a being who awakens incredible love in us, and then uses our love to awaken us out of the illusion of duality. Once the awakening begins, you can't help but feel profound love for all beings who have helped you along the way.

Swami Muktananda in “THE PERFECT RELATIONSHIP” Published by SYDA Foundation, 1985, (1)

When the virtues of many lifetimes have accumulated, one is filled with a burning longing to know that, and this great fortune makes one set out in search of a Guru. Through the grace of the sadguru, a person comes to know his own self and is transformed.

The root of meditation is the Guru's form.
The mind that contemplates the Guru
eventually becomes the Guru.

The root of worship is the Guru's feet.
Because the kundalini shakti flows
continuously from the Guru's feet, it is
beneficial to worship and touch them.

The root of matra is the Guru's word. His
word is a mighty mantra.

The root of liberation is the Guru's grace.
The Guru's compassionate glance is the
means to liberation and supreme peace.

Without the grace of a Guru, there is no
knowledge and no state of meditation.

Without the Guru's company, it is difficult
to contemplate the self.

Without the Guru's teaching, there is no
discipline in one's life.

Without the Guru's blessing, there is no
love.

Without the Guru's knowledge, there is no
end to desire, the intellect does not receive
the light of wisdom, the delusion and pain
created by duality are not eradicated, nor
are doubts dispelled.

The Guru is as necessary as prana, the life
force, is necessary to the body.

Bhagavan Ramana says in “GEMS FROM BHAGAVAN”, (36)

To a devotee who was praying that she should have more frequent visions of Siva, Bhagavan said, “Surrender to Him and abide by His Will, whether He appears or disappears; await His pleasure. If you ask Him to do as you like it is not surrender but command to God. You cannot have Him obey you and yet think you have surrendered. He knows what is best and when and how to do it. His is the burden. You have no longer any cares. All your cares are His. Such is surrender. That is *bhakti*.”

Much has been said about the qualities of a Guru, what now about the disciple? What qualities does he need to have?

The Qualities Of A Disciple

Swami Chidvilasananda in the “DARSHAN” a Siddha Yoga Publication, May 1992, mentions four qualities of an ideal disciple, (33)

The first quality of a true disciple is longing for the highest goal. It is longing which keeps this perfect relationship intact. Longing doesn't come easily; it is the product of the merits of many, many lifetimes. The veil of ignorance is so thick that without these merits you can't even see the rays of longing. If you lose track of the goal along the way, you also lose your sense

of the importance of all the spiritual practices.

The second requirement is to serve the Guru with your mind, body, and wealth. You must fully embrace the teachings.

The third quality is to become established in the Guru's love.

The fourth quality is to be as light and as empty as possible. The awakening brings everything to the surface in order to expel it from the system. Life with the Guru magnifies everything.

The Sidha Path And The Gurus

Ram Dass in "PATHS TO GOD – Living The Bhagavadgita" Harmony Books, 2004, writes, (13)

You may find your path through relating directly to God, you may find it through a Guru, or you may find it by going deep enough into your self.

A *satguru* is the one who is the doorway. Along the way, however, there are the *upagurus*. They are teachings for us; they are like marker stones along the road – teaching rather than teachers.

We look around and see that we are being guided, protected. Besides the *satgurus* and *upagurus* on the physical plane, there are astral guides, beings on all those other planes as well. We are surrounded by a web

of well-wishes, all wanting to help us get free.

Lucy Cornelssen in “HUNTING THE “I”, Sri Ramanasramam, 2005, says, (37)

If you are ready for him, he will meet you without any searching for him on your part. And only then can you be sure that he is the Guru for you.

Swami Muktananda in “WHERE ARE YOU GOING? A Guide To The Spiritual Journey” Published by SYDA foundation, 1989, (31)

Such guides exist...they enter our lives when we are ready to know the truth about ourselves, when we are ready to discover our own inner reality. Meeting us inwardly and outwardly, on every level, at every stage of our journey, the Guru accompanies us so that we may arrive at the goal. Meeting the Guru, we have an experience of the truth. Meeting the siddha Guru, we receive the blessings of all the perfected ones.

The Guru will guide us on the do's and do not's. These advices will help us first to become a better person and an ideal human being. This is a very important component. Patanjali lists this as Yama and Niyama in the very beginning of his Yoga Sutras. The Guru teaches us proper rituals and prayers to invoke the Gods. It is important that we get blessings from those living around us and the Gods, Devas and Gurus too. Effort alone does not bring achievement in our spiritual venture. Blessings are important too. Tavayogi mentions that effort only

brings us as far as the second chakra, svadistana. From there the Sidhas will assist us. They take hold of us and lead us. Rengaraja Desigar too says that the Sidhas will take control of our prana and lead it.

Swami Muktananda writes in "THE PERFECT RELATIONSHIP" Published by SYDA Foundation, 1985, (1)

When one becomes worthy of receiving her grace (kundalini), she is awakened through the grace of the Guru. Then meditation takes place automatically, and a spontaneous inner yoga is activated; the process of yoga occurs spontaneously in all the nadis. Ultimately, the great shakti brings siddha yoga to its completion and makes one merge into *Shiva*.

When one attains the Samadhi state, this is the manifestation of Raja Yoga which culminates in the realization of God within, says Swami Muktananda. This body is very important if we are to find out about God and attain realization. The Guru advises us on keeping the body and mind healthy. As such the body needs to be cleansed externally and internally too. For this purpose the Guru teaches us asana and breathing techniques. The asana help us develop a strong, healthy body while the breathing techniques help in bringing more prana into our body. We have to diligently practice and develop these practices until we fall into a particular asana with the least effort, maintain it and perfect it. After much practice there comes a time when prana takes control of us and we undergo changes in our physical and subtle bodies. From this moment on the force in us (prana)

starts a process of cleansing, ridding our body of toxins, clearing blockages, and leading us to higher levels.

Swami Muktananda writes in “WHERE ARE YOU GOING? A Guide To The Spiritual Journey” Published by SYDA Foundation, 1989, (31)

After the *shakti* is activated, yoga happens spontaneously within. They take place in order to purify all the channels in the body. Love wells up within, as in *bhakti yoga*. Knowledge of the self begins to arise on its own, as in *jnana yoga*. We start to work selflessly in the world, as in *karma yoga*. Meditation occurs spontaneously.

When kundalini is awakened, she unites with the pranas and moves through the body, all the nadis and making our system strong and fit for spiritual sadhana. The kundalini works to expel all your karmas and impressions.

The Guru grooms us to evolve into the object that we had captured in our heart’s chamber. The Guru fans the little spark that was ignited in us through our earlier devotion and search.

He helps us to develop love for God and reveals God to us from within. The mystery of the Guru is great. Just by keeping his company, we can experience God directly.

God, the Guru and the living Guru cushion us from dangers, aid in our progress, slowly but surely, absorbing the energy released

from within us, controlling it and releasing it in amounts that do not harm us and others.

The Guru has the power to control the intensity of the awakened shakti. If the energy is working too strongly in a disciple, the Guru can reduce the level of its intensity. If it is not working strongly enough, he can increase it. He can sustain the process he initiated in the disciple, remove all the disciple's inner blocks, and make joy arise within him.

This happens so gently that we do not realize the changes that are taking place in us until we are made aware by the Guru.

Swami Muktananda's adds that our outlook changes, and we begin to see everything around us through new eyes.

Then we are granted access to the secrets that have been passed on from Guru to student. With continuous practice on our part, the grace of God, blessings of the Guru and the living Guru, the aspirant attains the level of his Guru and himself becomes a Guru.

Paul Zweig writes in the introduction to Swami Muktananda's "THE PERFECT RELATIONSHIP" Published by SYDA Foundation, 1985, (1)

Swami Muktananda explains over and over again that only the Guru can point the way on this subtlest of all paths.

If he tries to discover a path by himself, he will simply go around in circles, walking for

a long time but never reaching his goal. The Guru has found everything you are seeking; that which you want has become the Guru's wealth. The difference between you and the Guru is that you are the seed and the Guru is the full-grown tree; you are the beginning, and he is the end.

Paul says the disciple's obedience and service become the key that unlocks for him the Guru's knowledge.

Yogi Ramsuratkumar says all *tapas* and efforts bring man to the Guru's feet. Thereafter he need not bother about his spiritual growth. The Guru will then take care of him and sees that he reaches God.

Once you reach your Guru your sadhana efforts end here. The only thing the disciple should do is remember the Guru and the Guru Mantra all the time. Listen to your Guru and have faith in our Guru. That is sufficient. Do not try to practice any method to reach God.

The Yogi adds that the Guru would take responsibility for the disciple and work on his disciple till the disciple gets to the state of the Guru.

As I write now, I realize that I cannot repay the kindness that was shown by God, Guru and living Guru towards me.

Such was the grace of God that he chose to keep me alive till today, hail and healthy. My mother told me that I used to fall sick often as a child. Once when I was a few months old, I was purging badly. My parents had lost two

children for the same reasons. So when the doctors could not bring relief to me, my parents took me to our neighbor of that time - a Chinese medium. I was attended to by the medium who asked that I be given away in adoption to the Gods. My parents agreed without hesitation so long as the medium could save me. So it was that I was saved and had a God-father looking over my shoulders from then on.

Such was the grace of Agathiyar that he chose to take upon himself my karma and showed me his path and now resides at my home in the form of a bronze statue, an exact replica of the one in granite at Agasthiyampalli.

Such was the grace of Ramalingam Adigal that he chose to give us the “THIRUARUTPA” that intoxicated me with bliss. The “THIRUARUTPA” is full of the experiences of the Saint and he has handed it down to us so that we too could follow his footsteps. Tavayogi once told me listening to the “THIRUARUTPA” itself is sufficient for one to realize *jnanam*.

Swami Chidvilasananda could not have described this better in “INNER TREASURES” a Siddha Yoga Publication, 1995, (32)

What you are reading in the scriptures is the personal record, the experience of seekers who went across the sea of ignorance. They became known as the sages, the knower of the truth, the great ones, and the elevated ones. You are reading the wisdom that came from all their effort, inspiration, and sacrifice. These verses are what they heard when they reached the

most profound states of meditation. So, when you study the scriptures, what you are really doing is spending time in the company of these great souls.

Swami Chidvilasananda adds that Tukaram Maharaj chanted incessantly, pouring all the insights of his perfected sadhana into songs. Ramalinga Adigal did just that.

Swami Muktananda told Ram Dass, quoted from “PATHS TO GOD – Living The Bhagavadgita”, Harmony Books, 2004, (13)

“You see, you have to understand: the Gita isn’t a book about Krishna - the Gita is Krishna.” Similarly the “THIRUARUTPA” is Ramalingam. Ramalingam is the “THIRUARUTPA”.

Such was the grace of Supramania Swami that he chose to give away his entire forty years of tavam, just as Karnan gave all of his merits to Krishna, to this soul. I thought if I was to help out Supramania Swami with his kudil, maybe I could receive some merit. I told Swami Supramania this on my second visit to India. He listened to my narration of the story of Supramaniam and Agathiyar where Agathiyar is given a boon for giving Supramaniam a place and taking care of Supramaniam’s need while he (Supramaniam) meditated. He listened intently to my reason for willing to help him. He then surprised me saying, “All my tavam is for you!”

Such was the grace of my Guru Tavayogi Thangarasan Adigal that he chose to take me on a journey on the path of the Sidhas and share the bliss and joy that he had experienced. Just as Kunangkudi Masthan Sahib and I

had prayed Tavayogi volunteers to take me into the world of the Sidhas. When I could not see Agathiyar in the form of the granite statue at Agasthiyampalli open his eyes, Tavayogi threw me his shawl to sit on. Only then did I see the miracle take place. It was by the grace of Agathiyar and blessings of Tavayogi that I should see Agathiyar open his eye.

Such was the grace of my Guru Tavayogi that he chose to teach me Yoga Asanas and Pranayama which Agathiyar says should be treasured.

Such was the grace of the Sidhas that the Sidhas chose to give us the nadi that guides us to a better life both spiritual and material.

Swami Muktananda's says when one walks on the path of the supremely beautiful kundalini, liberation and wordly enjoyments go hand in hand.

Ramalingam Adigal says we have to drop the seven veils that cover us preventing us from seeing the truth and reaching it. Ramalinga Adigal externalized this concept by building the Satya Gnana Sabai in Vadalore for all to see. He placed seven veils that had to be lifted to see the Arutperunjhoti, the true self devoid of malas.

In Ramana's words,

Everything comes from within. First the man feels that he is bound, in the bondage of samsara, that he is weak and miserable and that unless he leans upon and gets help from God who is all-powerful and can save him, he cannot get out of bondage and misery. Thus he makes bhakti to Ishwara.

When this bhakti develops and the intensity of his devotion is so great that he forgets his entire self and becomes Iswaramaya and complete surrender has been achieved, God takes human shape and comes as Guru and teaches the devotee that there is but one Self and that That is within him. Then the devotee attains jnana by realizing the Self within him and then he understands that the Ishwara or Lord whom he worshipped and had bhakti for, the Guru who came in human shape, and the Self are all the same.

We are not creating anything new or achieving something which we did not have before. The illustration given in books is this. We dig a well and create a huge pit. The akasa in the pit or well has not been created by us. We have just removed the earth which was filling the akasa there. The akasa was there then and is also there now. Similarly we have simply to throw out all the age-long samskaras which are inside us, and when all of them have been given up, the Self will shine, alone.

Swami Muktananda renders a beautiful explanation on the Guru Disciple Relationship in “THE GURU MAKES YOU PERFECT - Meditations on the Guru’s Grace” from “DARSHAN” a Siddha Yoga Publication, May 1992, (33)

The Guru’s help is essential to one who wants knowledge of the self. Without the wisdom of the Guru, the notion of one’s individuality will never be rooted out.

Without the Guru's grace, one cannot be uplifted, and without the Guru's knowledge, the darkness of one's ignorance can never be destroyed. Without the Guru, birth and death will never be annihilated. Without the Guru, life is full of darkness. The power of the Guru's grace alone enables one to escape from the snares of maya (illusion).

This is what the Guru really is: A true Guru awakens the inner shakti of a disciple and makes him revel in the bliss of the self, he is the one who sets the divine shakti in motion in man's body, who gives instruction in yoga, who bestows the ecstasy of knowledge and the joy of divine love, who teaches detachment in action and grants liberation in this very lifetime. The grace of the Guru purifies the inner being through inner kriyas; inner lights - lights within lights - are seen.

Although the Guru exists within, and sometimes one might receive grace from the inner Guru, it will take a very long time to reach the goal if you don't have the outer Guru. And even if one has received grace from within, he will need the outer Guru at a later stage, in order to have a direct experience of truth.

The Guru is one in whom the divine power of grace has taken permanent abode. The truth is that when God is pleased, he will direct you to the Guru, and when the Guru is pleased, he will direct you to God. It is only when the two come together that you have the divine union.

Gurudev is like the philosopher's stone; he makes his disciples just like himself. He turns them into Gurus like himself. This is the true Guru-disciple relationship.

Agathiyar

I took Agathiyar as my Guru after reading the nadi in 2002. I started chanting "AUM AGATHEESAYA NAMA" after following Rengaraja Desigar's writings and discourses. In 2005 Tavayogi Thangarasan Adigal (<http://tavayogi.webs.com/>) officially initiated me into this mantra, with a slight variation, "AUM *SIM VAM ARM UM MUM* AGATHEESAYA NAMA". Tavayogi asked me to chant the names of the Sidhas too. That is sufficient for the moment he told me.

I adopted the songs by Rengaraja Desigar and Kunangkudi Masthan Sahib in my prayers to Agathiyar. Rengaraja Desigar says you have to ask the Lord for your needs.

One might argue saying, "Does not the Almighty know our needs." Andrew Harvey in "HIDDEN JOURNEY - A Spiritual Awakening" Published by Penguin Books USA Inc., 1992, quotes Mother Meera's reply to Adhilakshmi in a book she (Adhilakshmi) was writing. (38)

Ma replies: "Ask for everything, everything. Do not stop at peace of mind or purity of heart or surrender. Demand everything. Do not be satisfied with anything less than everything does. Our Yoga is the transformation of human life into Divine Life here on earth. For those who ask shall

be given; for those who dare to be hungry
the Food will be brought. In burning with
love for her I will be burned with the Fire I
have been calling for constantly all my life.”

Tavayogi tells me he had gone hungry on several occasions while he was roaming the width and breadth of India in search of the true path. That's when strangers came over to him, offered food and disappeared. The Goddess Vadivudai Ammai fed Ramalinga Adigal when he was hungry. The Goddess fed Guru Namachivayar when he was sent away to Chidambaram by his guru Guhai Namachivayar of Thiruvanamalai. As Mother Meera says, they dared to be hungry and food was brought to them.

Kunangkudi Masthan Sahib in his work, “AGATHEESAN SATAGAM” asked of Agathiyar that his (Agathiyar) disciples should accompany him (Masthan) to Agathiyar's abode in the Pothigai hills and he (Agathiyar) should accept Masthan as a disciple. I used to repeat this prayer. Then surprisingly Agathiyar asks of me to come to Pothigai in my nadi reading. Tavayogi volunteers to accompany me. My prayers were answered.

Tavayogi took me on an exploration of some of the Sidhas samadhi, shrines, temples and caves. At Agasthiyampalli Agathiyar opens his eyes. At Uthiyore *vibhuti* materializes out of thin air. True to what Agathiyar had said in the nadi, Agathiyar and the Sidhas performed these miracles.

Now after into eight years of worshipping Agathiyar and the Sidhas, Agathiyar has chosen to come to my home in the form of a statue. We have Agathiyar in our midst in

the form of a bronze (*aimpon*) statue, beautifully crafted by Vradaraj of the Bronze Creative in Swamimalai, India. I placed an order for the statue through the internet in February 2009. Vradaraj made a visit to Agasthiyampalli, Vedharanyam to photograph the existing granite statue of Agathiyar and subsequently started working on the wax mould. The statue was cast and completed in early December 2009 and was flown to Malaysia in time for Agathiyar's Jayanthi celebrations on 3rd January 2010. (<http://store.bronzecreativestore.com/lostwax.html>)

Agathiyar had instructed me in the nadi to comply with several requirements. His statue had to be a replica of the original granite statue in Agasthiyampalli, Vedharanyam in India; he had to be made of bronze, which is a combination of five metals: gold, silver, tin, zinc and copper; he had to be crafted in Swamimalai, India; he was not to exceed one foot in height; work on him had to start in the Tamil month of Thai and Masi of 2009; on completion, prayers were to be conducted at the famed Adi Kumbheshawar Temple in Kumbakonam, and only then was he to be shipped to Malaysia; on arrival in Malaysia, *Nava Abhisegam* was to be conducted and his *Naamam* (Aum Agathisaya Nama) to be chanted 100,000 times. With God's grace and the Guru's blessing, we managed to comply.

My wife and children had the privilege to conduct the homam and abhisegam for Agathiyar on his arrival in Malaysia and have been regularly conducting these rituals at home.

The role of women in Hindu spiritualism is well spelt out in the book on Kavyakantha Vasistha Ganapati Muni entitled "NAYANA - A Biography Of Kavyakantha

Vasistha Ganapati Muni” (39) by Dr. G Krishna from the original Telugu texts by Gunturu Lakshmikantam. The author says Ganapati Muni had described his wife as a *tapa sakhi* meaning comrade in tapas just as Arundhati was the *tapa sakhi* of Vasista and so were the wives of many of the rishis. They never considered their wives as hindrances to tapas. Ganapati Muni advised that women should not be barred from any spiritual or religious chores when it was prevalent at that time that women were not considered fit to worship Agni, study the Vedas and recite Vedic mantras and were denied the benefits of *upayana*. Ganapati Muni himself used to initiate women into *mantra japa*. Many were the women who were initiated into Gayatri Vidya which was considered to be exclusive to men. Visalakshi, wife of Ganapati Muni took to the worship of Agni whenever Ganapati Muni was out of station. Visalakshi paid equal attention to house-keeping and mantra upasana.

Ganapati did not share the belief that a woman was the source of sin and maya. The study of scriptures had convinced him that the ancient rishis had practiced austerity and attained self realization without giving up family life and responsibilities. Women were not treated as objects of pleasure by our ancient rishis. They were as qualified as men to discharge spiritual responsibilities. The ancient rishis by their exemplary behavior became spiritual preceptors to their wives and helped to establish a well ordered society.

Tavayogi too told me it was not sufficient that I seek and strive for enlightenment. I need to get my wife and children involved too.

Towards this purpose Tavayogi graced my home to conduct the *homam* and perform the *abhisegam*, followed by prayers, giving us an opportunity to learn from the Guru himself.

Such is the grace of the Guru Agathiyar that he calls me over to India and performs miracles.

Such is the grace of the Guru Agathiyar that he comes into my home in Malaysia in the form of a statue.

Ramalinga Adigal

Sethu from my office passed me a cassette containing songs from the compilation “THIRUARUTPA”. These songs were written by Ramalinga Adigal. After listening to these songs I was attracted to the teachings of Ramalinga Adigal. I had to know more about this saint who was also known as Vallalar. I searched for material on him. Ramalinga Adigal lived only as recent as the nineteenth century (5th October 1823 to 30th January 1874). Out of compassion for fellow beings, he built the Dharma Salai to feed the hungry. He envisioned and built the Sathya Gnana Sabai where he worshipped God in the form of LIGHT and called him Arutperunjhoti. He poured his devotion in the form of songs. All his songs have since been compiled as the “THIRUARUTPA”. When one reads these songs one would realize the amount of gratitude Ramalinga Adigal had poured forth towards God.

He was one saint who performed the same miracle of dematerializing himself just like some of the Nayanmars who lived in the 9th and 10th century.
(<http://www.youtube.com/watch?v=HV2oRMdZOoA>)

Gnanabharathi in his book, “TAMIL MANNIN THANTHAI” (40) writes that Ramalinga Adigal materialized again just for his disciple Kalpathu Aiya in 1902. Kalpathu Aiya who was overjoyed in seeing Ramalinga Adigal appear before him dropped his body. Adigal did the final rites for his disciple before dematerializing again.

Such was the greatness of the disciple Kalpathu Aiya that his Guru Ramalinga Adigal chose to materialize before him (Kalpathu Aiya) twenty-eight years after he dematerializes.

Such was the grace of the Guru Ramalinga Adigal that he chose to appear before his disciple Kalpathu Aiya after twenty-eight years to see to his (Kalpathu Aiya) final rites.

Supramania Swami

When I left my home on a pilgrimage to India for the first time in 2003, my wife asked if it was possible to have my second daughter’s astrological chart drawn up in India. On my last leg of my twelve day pilgrimage I decided to go eight kilometers out of Thiruvanamalai to Deva’s uncle’s home. Deva was the driver assigned to take me on a tour of India. He told me his uncle was an astrologer. On arrival at Nacha Ananthan, Deva introduced me to Supramania Swami as a tourist from Malaysia whom he was chauffeuring around. He told the Swami that I was there for my daughter’s astrological chart reading. Swami, without saying a word, immediately took me into his prayer room, lighted the camphor, showed the flame in front of all the portraits of the deities in his prayer room, and blessed me. We sat outside the house as he

prepared to chart my daughter's future. But what he actually did was to talk about my future and me.

I realized later that seeing him over an astrological chart was only reason to go there. I came searching for a Guru after it was mentioned in the nadi that I shall meet one. I found him that day. He initiated me into the Siva mantra – “HARA HARA SIVA SIVA SIVA SIVAYA NAMASIVAYA SIVAYA NAMA AUM”. He asked that I chant the mantra, “Just as a silversmith polishes his wares we too shall slowly work on IT till we achieve IT.”

As we sat there together Swami revealed new happenings that were about to take place in my life. He could tell a number of intimate things about the life and mission I was to face. He did not chart my horoscope. Neither did he read my palm. He sat there, eyes closed, and occasionally opening them to watch me. I was amazed to meet a Guru of this nature.

<http://www.youtube.com/watch?v=sHrawtybqBQ>

Supramania Swami was the first Guru I had ever approached. I had no prior experiences with Gurus. Swami was born on 17th July 1943 at the Tirutani temple grounds.

Supramania Swami had five Gurus. Amongst them was his father, Jayaraman Pillai, Pundi Mahan (Atru Swami), Sathanandha Swami, Kolli Malai Swami and Yogi Ramsuratkumar (Visiri Swami).

On my return to Supramania Swami's kudil in Thiruvanamalai after going on a pilgrimage of Sidha samadhis, temples and caves with Tavayogi Thangarasan Adigal in 2005, Supramania Swami asked me if I had heard THE VOICE. Then I suddenly

remembered the incident that took place when I was with him on arrival from Malaysia. Swami lead me on a prayer. His wife and son, Ramajayam had left for their village, Nacha Ananthal, eight kilometers away. Swami lighted a camphor and and started rolling the string of rosary beads. He began to chant the name of his Guru, Yogi Ramsuratkumar. The chant went,

“YOGI RAMSURATKUMARA,
YOGI RAMSURATKUMARA,
YOGI RAMSURATKUMARA,
JAYAGURURAYA.”

As it was a simple chant I followed suite. We were into the chant less than ten minutes when I heard another male voice chant together. This went on for some twenty minutes before Supramania Swami ended the chant and walked out of the prayer room. I was puzzled as to who chanted with us. I had wanted to ask him upon completion of the chanting but forgot entirely. He reveals to me that his Guru had been present on that day and had chanted with us. It was simply amazing. Yogi Ramsuratkumar or popularly known as Visiri Swami had graced Supramania Swami’s kudil and I had the opportunity to witness this miracle take place. (<http://www.indianheartbeat.20m.com/siddharpaadalgal.htm>)

Supramania Swami mentioned that Yogi Ramsuratkumar after going into Samadhi had appeared at his village home and handed him a portrait of him (the Yogi) and disappeared into the darkness.

Amazingly Supramania Swami, after he had gone into Samadhi, performed the same feat that his Guru Yogi Ramsuratkumar had performed.

Supramania Swami went into Samadhi at the age of 65 at 10.20am, Wednesday, 7th February 2007 at his kudil in Thiruvanamalai.

Ramajayam tells me they found Swami's diary and in it was written the exact date and time of his departure. This entry was made on 23rd May 2005. He had also written down how to attend to his body. Sadhus took up the tasks of attending to Swami's body after his samadhi. Swami was buried within eight hours of passing away as requested by him. He wanted to be laid to rests at the kudil but the sadhus decided otherwise. On 10th February 2007 I was surprised by the contents of the nadi reading. Agathiyar mentions Supramania Swami and tells me Swami had gone into Samadhi at the right moment, he had been laid at the right spot and that his Samadhi shall gain fame. I was to pay my respects to him when I travelled to India again.

On 24th July 2007 Supramania Swami was mentioned again in the nadi. Agathiyar mentions that Supramania Swami was the first Guru I had gone searching for and that he was a true Guru. Agathiyar asked that I chant Supramania Swami's name. He assured me miracles shall take place in my home. On 17th September 2007 a miracle indeed took place at my home, just as Agathiyar had said. Although we could not see him, the signs that Swami appeared in my home were there. The aroma of jasmine, sandal wood, *vibhuti*, *sambrani* and other fragrances always lingers in my home. So it came as a surprise when there was aroma of tobacco in the air that

evening as my wife and I sat in the living room of our home on completion of our daily prayer. The thought of Supramania Swami immediately came to my mind. “Was he at my home in Malaysia?” I asked myself. Then almost immediately my hand phone rang once and stopped. To my further surprise, there was a miscall from the number that belonged to Supramania Swami. That number was no more in use. The incident lingered in my mind for the next few days. I had to have assurance that he did actually materialize in my home. I called up the number that appeared on my phone (Swami’s earlier number). A man answered at the other end. He asked who I wanted to talk to. I introduced myself and I questioned him as to why he had called me a couple of days before. But he answered that he had not made any calls to Malaysia. Then I asked if Supramania Swami was around. He said no and did not know him. I asked him where this place that I was calling was and he mentions it was Coimbatore. I ask if Tavayogi Thangarasan Adigal was there. The reply was no and he did not know Tavayogi either.

Several days later I called my nephew Thayalan and explained what had transpire lately. Upon ending my call, I realized there was a miscall while I was on the phone with Thayalan. To my amazement, the same number appeared again. Not satisfied, I called Swami’s son, Ramajayam. He tells me the number that his father used had been terminated. Then Agathiyar reveals in the nadi that the miracle did take place and indeed Supramania Swami was present in my home that day.

Such was the grace of my Guru Supramania Swami that he chose to appear at our home after having gone into Samadhi.

Tavayogi Thangarasan Adigal

Tavayogi was born in Tirupor. Being poor, he struggled to continue his studies till he attained a Masters. He started a cotton mill, ventured into politics and films. He was a prominent speaker and chairperson at *Pattimandrams*. When the nation went through troubled times he made massive losses. His children were left in the custody of a relative while he and his wife struggled to survive the bad times. He lost both his eyesight too. Tavayogi wanted to end his life in front of a moving train only to stop in his tracks and surrender to Agathiyar. Since his surrender, his life changed for the better. He regained his eyesight and all the comforts of life.

From the diary of A. Devaraja Mudaliar in “DAY BY DAY WITH BHAGAVAN”, Bhagavan Ramana Maharishi says,

By whatever path you go, you will have to lose yourself in the One. Surrender is complete only when you reach the stage “Thou art all” and “Thy will, will be done”. Surrender appears easy because people imagine that, once they say with their lips “I surrender” and put their burdens on their Lord, they can be free and do what they like. But the fact is that you can have no likes or dislikes after your surrender and that your Will should become completely non-existent, the Lord’s Will taking its place. Such death

of the ego is nothing different from *jnana*.
So by whatever path you may go, you must
come to *jnana* or onenesses.

Then Tavayogi started rebuilding his life back. He followed the nadi which brought transformation in him. He revived his cotton mill industry, held prayers and fed the poor every Wednesday of the week. At fifty years of age, after twenty-five years of following Agathiyar and the Sidhas, Tavayogi made the decision to become a *Turavi* leaving behind his family and wealth. He left home to roam the streets of India. He meditated at Sathuragi (eight years), Kollimalai (four years), Pothigai, Courtalam, Velliyangiri and Uthiyore besides other parts of the Indian subcontinent. Then he was instructed by Agathiyar to seek a place called Agathiya Vanam and set up an ashram to promote the teachings of the Sidhas. Tavayogi located this place at Kallaru and since the past twelve years has been living here. Tavayogi conducts yoga classes, performs prayers and helps feed the poor with funds from the public.

<http://www.youtube.com/watch?v=6O0Ufb2krXc>

In 2004, Tavayogi accompanied an Indian citizen to Malaysia. He found his way to the Perumal temple in Puchong where he gave his first talk in Malaysia. After meeting Appana Nagappan in Kallaru, Tavayogi traveled again to Malaysia in 2005 at the invitation of Appana. I met Tavayogi at the premises of the Sri Agathiyar Gnana Peedham in Batu Caves, Malaysia in 2005.

Tavayogi has helped set up several movements propagating Agathiyar and the Sidha teachings in Malaysia amongst them, the Sri Agathiyar Gnana Peedham in Batu Caves and the Sri Agathiyar Gnana

Kundalini Yoga in Teluk Intan. He was the patron for the First and Second World Conference of Sidha Philosophy held in Kuala Lumpur and Chennai respectively. He is the author of several books amongst them “ANDAMUM PINDAMUM”, “ATMA GNANAM”, “ATMA TARISANAM”, and “ATMA THATHUVAM”.

(<http://www.scribd.com/doc/31399657/Atma-Gnanam-by-Tavayogi-Thangarasan-Adigal-Tamil>),

After meeting Tavayogi my life changed. On returning from Kallaru I removed all the paintings of the Gods and Goddesses at my altar and retained only the portrait of Agathiyar and a pair of wooden sandals at my altar. I felt my pooja was complete. I felt this was the ultimate pooja - devotion to one Guru. The search had ended. Devotion to Agathiyar, chanting his name and practicing the asana and breathing exercises that Tavayogi passed on was sufficient. (<http://www.youtube.com/watch?v=Byx1CuxhinE>)

I was blessed to meet two great Gurus, Tavayogi Thangarasan Adigal and Supramania Swami. I was shown two Gurus who were distinctively different in their approach.

Supramania Swami stayed with his family till his last day. Supramania Swami frequented the temples. He helped heal the sick, listened to those who came with problems, gave them a dose of medicine in the form of amulets, herbal preparations, *mantras*, *yantras* or some encouraging words and at times a sound word of advice. He wanted to build a temple and he worked towards it only to be stopped by a Sidha. He never left India.

Tavayogi left his family to become a Turavi. Tavayogi visits only samadhi's and temples of the Sidhas. Tavayogi

had always advocated that I should move up the spiritual ladder implying that I should move up to the next stage. For one who was in the Sariyai stage, he has to move up to the Kriyai stage. Similarly for one on the Yoga stage he too has to advance to the Gnana stage. There is nothing wrong in these stages. It is only wrong to forever remain in one particular stage of advancement. Adi Sankara was always afraid that the devotee might become so infatuated with his God that he would never get to the Reality behind the Gods. Thirumular reminds us too that we have to even loose that identity with Shiva. Tavayogi does not heal others. He says it is their karma and they have to work it out. He is a missionary propagating the teachings of the Sidhas extending his arms as far as Malaysia and Singapore. Such was the greatness of Tavayogi that the Sidhas have chosen him to spread their word.

Such was the grace of the Sidhas that they send Tavayogi to guide me on this path.

I await the Sidhas to reveal my next tasks.....

Learn more about Tavayogi and his mission at:

<http://www.wix.com/tavayogi/agathiyan>

<http://www.tavayogi.webs.com>

<http://www.wix.com/tavayogi/agathiyan>

<http://indianheartbeat.20m.com>

<http://www.indianheartbeat.fws1.com>

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OTHER PUBLICATIONS BY AGATHIYAN PRODUCTION HOUSE

1. Sidhas In Malaysia (English),
2. Guru Disciple Relationship (English),
3. About Tavayogi Thangarasan Adigal (Tamil),
4. Andamum Pindamum by Tavayogi Thangarasan Adigal (Tamil),
5. Atma Gnanam by Tavayogi Thangarasan Adigal (Tamil),
6. Atma Thathuvam by Tavayogi Thangarasan Adigal (Tamil),
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8. Gnana Suthiram by Supramania Swami (Tamil),
9. Teachings Of The Sidhas - Part 1 The Path Of The Sidhas (English),
10. Teachings Of The Sidhas - Part 2 Karma (English),
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12. Teachings Of The Sidhas - Part 4 The Breath (English),
13. In Search Of The Path (English),
14. In The Path Of The Sidhas (English),
15. End Of The Path (English),
16. Agathiya Maharishi (Tamil),

17. Agathiyar Potri Paadal Thoguppu (Tamil),
18. Vallalar Pujai (Tamil),
19. Sidhar Pujai (Tamil),
20. Sidhar Potri (Tamil),
21. Sidhar Potri – A Transliteration In English,
22. Agathiyar's Jayanthi And Guru Puja (English),
23. Yogi Ramsuratkumar (English),
24. Saint Jeganathar, Chitramuthu Adigal & Tavayogi (Tamil),
25. Sidhargal Potri Thoguppu by The Sri Agathiyar Gnana Peedham Thirukovil (Tamil),
26. Sri Agathiyar Gnana Peedham Thirukovil (English),
27. Arutperunjhoti Agaval - Transliteration In English,

These books are available online at

<http://www.indianheartbeat.fws1.com>,

<http://www.indianheartbeat.20m.com>,

<http://www.tavayogi.webs.com>,

<http://www.wix.com/tavayogi/agathiyar>,

<http://www.scribd.com> search for indianheartbeat or tavayogi

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